

A PARADIGM FOR
THE DEVELOPMENT AND VALIDATION OF HOPES
IN COLLEGE STUDENTS IN ARMENIA AND THE UNITED STATES:
A THEOLOGICAL AND PSYCHOLOGICAL ANALYSIS

A Dissertation Presented to
the Faculty of
the School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
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April 1996



This dissertation completed by

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faculty of Claremont School of Theology in
partial fulfillment of the requirements of the

DOCTOR OF PHILOSOPHY

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Due to extenuating circumstances, final edits were not completed for this project.

Abstract

As an important ingredient to human existence, hope appears in many situations and within a variety of cultural contexts. The intent of this work is to develop a paradigm that describes systematically, based on theological and psychological foundations, the development and application of hope from the hoping person's perspective within the Christian context. A key element of this paradigm is its potential use for correlating the hoping person's sense of the human with his or her sense of the divine.

Karl Barth and Jurgen Moltmann are used as theological sources in order to develop components that constitute this Hope Paradigm. These components are compared to the perspective on hope of the Armenian theologian Gregory of Datev. The components of this Paradigm are then correlated to a psychological framework based on the work of D. W. Winnicott.

This Paradigm indicates that hope is a holistic experience which combines the hoping person's sense of the future based on the past experiences within the context of the present situation in life. Furthermore, hope is the totality of the process of hoping based upon a content that is of genuine concern to the hoping person, and results in a significant effect upon that person's present experience of life.

This Hope Paradigm is illustrated through the data

gathered by interviewing Armenian and American college students in the United States as well as Armenian students in Armenia. A comparison is made between a representative student from each group. Some general findings about the three groups are presented and discussed. Theological and psychological analyses are made of the gathered responses.

The Hope Paradigm is also compared to the works on the subject of hope by Donald Capps and Andrew Lester in the field of pastoral care and counseling. Similarities and differences are discussed. In addition, this Hope Paradigm is applied to some of the case examples by Capps and Lester in order to bring out the strengths and unique qualities of this Paradigm.

Among the unique aspects of this Paradigm is its ability to provide a means for a systematic reflection upon the development of hope in a person's life, contemplating upon a person's sense of the human and the divine as well as the interaction between the two. Another uniqueness is its proposal that, from the hoping person's perspective, hopes can be validated as being realistic and realizable in the context of the present time and place. A third uniqueness is its potential as a means for creating an empowering continuity from the past, through the present, and towards the future in the hoping person's experience of life.

Information is given about life in Armenia in order to help the reader develop an appreciation of the life of the

Armenian students in that country. Portions of the interviews from the three students are given in the Appendix.

PREFACE

Throughout my life, I have found myself in the midst of many conflicts. These include the 1967 Arab-Israeli War, the 1988 Earthquake in Armenia, and Armenia's struggle to be independent in the early 1990s. Struggles have also come from other sources. My mother survived the 1915 Genocide when one and a half million Armenians were massacred, and she has recounted to me repeatedly of the atrocities and struggles she and others endured during the Genocide. Further, I faced cultural shock when I moved from Egypt to the United States at the age of fourteen; this shock lasted for many years after we settled in this country. In these and many other situations I have needed to discover hope in my life - hope that the future holds a better life for us. Additionally, throughout my travels in Armenia and now as a pastor to an Armenian Apostolic Church parish, I must often encourage the development of hope for others. These situations have given me the opportunity to appreciate the importance and the power of hope during major conflicts and changes in living situations. I could see that, especially in extreme situations such as war, hope for a better life is the only means of sustenance that a person has in the face of utter destruction. Significantly, hope has given me, and I believe it gives others as well, the power to develop relationships with other people and/or with a higher power, which, in turn, empowers the individual to totally and realistically embrace life and maintain a passion for living. Furthermore, these situations helped me recognize

the commonality to the development and the effects of hope throughout the struggles and cultural situations which I experienced. It is this totality of experience that has become the springboard for this work. My intent is to provide a paradigm for hope that can help a person develop or discover hope in his or her life.

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CHAPTER 1

Introduction

Through personal experiences in various cultures, it has become apparent to me that hope is relational and that there is a pattern for its development in a person's life. There are theological and psychological factors from the hoping person's perspective that make up this pattern of development of hope. Further, there is a sense of empowerment and a validation when a certain hope is perceived to be realizable and realistic. This work will attempt to develop, within the Christian belief system, a paradigm that accounts in a systematic manner for the integration of a person's sense of the human and the sense of the divine in the development of hope, while suggesting a means of validating from the hoping person's perspective that a hope is realistic and realizable.

To develop this Hope Paradigm, two major books on the topic of hope by authors in the field of pastoral care and counseling are analyzed. These books are Donald Capps' Agents of Hope: A Pastoral Psychology, and Andrew Lester's Hope in Pastoral Care and Counseling.¹ The strengths of these works are discussed, and a short critique is made of these works pointing to the gaps in the existing body of

¹ Donald Capps, Agents of Hope: A Pastoral Psychology (Minneapolis: Fortress Press, 1995); and Andrew Lester, Hope in Pastoral Care and Counseling (Louisville, Kentucky: Westminster/John Knox Press, 1995).

knowledge some of which this dissertation intends to address.

Then, seven components are developed through theological sources that represent the foundation of hope from the perspective of the hoping person and his or her sense of the human and the divine. These components are then correlated to a psychological framework in the development of hope. The Hope Paradigm is deduced from these seven components.

Subsequently, these are related to the current life in Armenia in order to gain an appreciation of the life in that country as well as to recognize how the Paradigm can be applied to the general way of life there. Next, the Hope Paradigm is illustrated through interviews with Armenian students in Armenia and the United States, where they were asked to elaborate about their hopes in life. For comparison reasons, these interviews were also conducted with American students from European descent. Some of the observed group trends are presented, along with theological and psychological observations.

Further, this Hope Paradigm is applied to some of the cases discussed in the works by Capps and Lester mentioned earlier. This helps to further illustrate the application of this Paradigm. Finally, the strengths and unique aspects of this Paradigm are presented along with suggestions for further work in this area.

Statement of the Problem

In the existing literature, there are discussions of hope and hoping such as those found in the books by Donald Capps and Andrew Lester. These discussions provide a great deal of information and insight; however, they do not offer sufficient means for a person to intentionally reflect upon his or her hopes or allow for a professional to systematically help a parishioner or a client in developing his or her hopes. There are a few reasons for this situation.

The existing discussions of hope in the pastoral care and counseling literature discuss the nature and the systematic approach to the development of hope; however, they do not specify clearly from whose perspective they analyze hope, a hopeful situation, or the hoping process. Consider, for example, the child who is securely playing alone because of the internalized relationship with the mother - is he or she actually alone or in relation with another person? From an outsider's perspective, the child is alone and there does not seem to be anyone else in his or her presence. However, from the child's perspective, he or she is not alone but rather in relation with the mother who was present and will return sooner or later. Thus, from an outsider's perspective, no person other than the child may seem to be present. From the child's perspective, there was another person present who will return in the near future.

In this example, a paradigm explaining the child's behavior will be different if approached from the child's perspective than if it were approached from an outsider's perspective. If the distinction is not maintained, a confusion arises. This confusion describes the state of the current literature, which this work will attempt to address.

Another aspect of this inconsistency and confusion occurs in the area of the person's sense of the human and of the divine. How do the two act and interact - if they do at all - and develop a continuity and a sense of hope? For example, there is a clear understanding that it takes a relationship to develop hope, but does it remain operating in the relational environment both on the intrapsychic and interpersonal level, or does it form into an attitude of hopefulness that is dependent only on the individual person himself or herself?

Due to this confusion in developing a clear perspective for the analysis and understanding of the nature of hope and the environment within which it operates, there does not appear to be a systematic approach to understanding and reflecting on the development and effect of hope. This prevents a person from intentionally developing specific hopes and strategies to realize them. At the same time, it prevents a pastoral care professional from systematically helping a parishioner or a client analyze, develop, and validate his or her hopes.

Further, in the existing literature, hope is seen as a strength of a human being. Also, in observations of persons who have overcome despair and other obstacles in life through hope, there seems to be a sense of empowerment, a zeal for life. Yet, in the above literature, this sense of empowerment is not addressed in describing the nature of hope or the process of hoping. This is important because this sense of empowerment appears to be part of the validating principle in assuring a person that his or her hope is realistic and attainable.

Finally, it is apparent in the literature mentioned above that a child learns from the mother-child environment. Yet, how does this continue being a foundation for other hopes in life? If a person experiences a failure in life, does that mean that one loses all the basis for other hopes? If not, what happens to that failed hope, and how might it be compensated for? There appears to be a cyclical and compensatory effect that is present within the hope and the hoping process, which a hope paradigm ought to address.

These are some of the apparent gaps in the existing literature that the current work attempts to address by developing the Hope Paradigm.

Research Objective

The objective of this work is to identify factors that facilitate the development of hope and then to organize them into a systematic paradigm that can be used by a person or

professionals to develop hope in life. Theological and psychological literature is researched to find factors describing the development of hope and its consequences. These components are then placed in a paradigm intended to be applicable to Armenian college students in Armenia and the United States.

The category of "college students" is used in anticipation that they will be generally hopeful and thus can talk about their hopes. Furthermore, as a group they are easier to locate and compare with those in other cultures. The American students of European descent are used as a control group to help discern the similarities and the differences between the Armenian students living in Armenia and those living in the United States. Empirical data is then used to illustrate these components and the Hope Paradigm as it systematizes the hopes that occur in the lives of these students.

To locate this Hope Paradigm in the field of pastoral care and counseling, it is compared to the definitions and applications given in two works on hope by Andrew Lester and Donald Capps. This Paradigm and its components are also used to discuss other perspectives on hope in the field of theology and psychology.

Purpose

The purpose of this work is to develop a paradigm integrating a hoping person's sense of the human and sense

of the divine, along with the interaction of the two, within the Christian belief system, so that it can be used by individual persons to reflect upon and develop hope in their life. Simultaneously the purpose is for this paradigm to be used by professionals to help parishioners or clients develop, validate, and act upon their hopes.

Thesis

The hypothesis of this work is that a Hope Paradigm can be identified that systematically integrates the hoping person's sense of the human and the sense of the divine. This Hope Paradigm is applicable to Armenian college students in the United States and Armenia.

It must be prefaced that a sense of hope is a totality of an experience. However, for the sake of analysis, this totality is broken down into seven components. Yet, these components, always discussed from the hoping person's perspective, should always be kept related to one another, as a holistic totality. Further, hope from the perspective of this work - always comes forth from, builds upon, and seeks a relationship with an other. Thus hope is always relational. With these notes in mind, the seven components are the following:

1. The foundation of hope is laid when a person recognizes a discontinuity and an abyss in a living relationship perceived to be vital to him or her.

2. The person attempts to overcome that discontinuity

and abyss on his or her own efforts but finds it insurmountable.

3. The person seeks to establish an empowering relationship with an "Other" which can offset the inability to overcome the discontinuity and the abyss by oneself.

4. In seeking the empowering relationship, the person seeks a reliable "Other" entity more powerful than himself or herself.

5. The person actively waits for the object of hope to materialize by modeling his or her own relationships after the hoped-for relationship with the Other.

6. Because of the hope, the person receives what he or she perceives as a realistic direction and motivation in life as well as a place in his or her perceived history.

7. Through hope, the person is empowered to overcome the suffering, and perceive a greater continuity and fulfillment in life.

The postulated Hope Paradigm leads to the following definition of hope: *Hope is the holistic empowering experience in the present of overcoming a discontinuity and an abyss in a relationship and of seeking greater continuity and fulfillment in life, through an empowering reliable relationship from the past leading to the future.*

Organization of the Work

To accomplish the task set forth in this work, the pastoral care and counseling literature is reviewed, where

strengths and gaps of the existing models are discussed. A hope paradigm is then developed based on existing theological and psychological literature. The paradigm is illustrated through empirical data gathered from interviews with college students in Armenia and the United States. Finally, this paradigm and its application are illustrated through analysis of selected cases from the existing literature.

Regarding a text layout, the addressed problem, objective, and scope of this work are defined in this introductory chapter. The most recent major works on hope in the field of pastoral care and counseling are reviewed in Chapter 2, and gaps are pointed out within them which this work attempts to address.

In Chapter 3 theological sources, mainly Karl Barth and Jurgen Moltmann, are used to develop the theological components for a hope paradigm within a Christian context. The Armenian theologian of the fifteenth century, Gregory of Datev, is used to bring the Armenian Church perspective to these components. The psychological source, Donald Winnicott, is used to add the psychological perspective to the components of this Paradigm in Chapter 4.

In Chapter 5 the Hope Paradigm is applied to the current life in Armenia in order to gain an appreciation of the life there as well as have examples of the Paradigm's application. Chapter 6 addresses the background and

methodology for gathering the data from college students in Armenia and the United States. In Chapter 7, the Paradigm is illustrated through the gathered data, and its capacity to correlate the students' sense of the human and the divine in the development of their hopes is discussed.

In Chapter 8, the theological and the psychological implications of the empirical data are discussed. In Chapter 9, this Paradigm is applied to some of the case examples given by Donald Capps and Andrew Lester in their respective books. In Chapter 10 there is a brief discussion of the strengths and weaknesses of this Paradigm and how it brings originality to the field of pastoral care and counseling. In the Appendix, the interview guide used for gathering the data is given.

Scope

This work intends to establish a Hope Paradigm, a model for the development and application of hope in the life of the Armenian college students in Armenia and the United States. The interviewed European American students act as a control group for further identifying the similarities and differences between Armenian and American students. These set the boundaries for the illustrations of this Paradigm.

It has been the observation of this writer that hope exists in all cultures and in many belief systems and world views. Do these other belief systems or world views provide hope in the same way or quality as the Christian faith?

This is an interesting question in itself. It is, however, beyond the scope of this work. So certain limitations are accepted for this work to begin the process of developing a hope paradigm. In this work, a specific situation of the Christian faith in the Armenian cultural setting is discussed. References are made for comparison purposes to the American setting around the Armenian community in the United States. However, all the students consider themselves Christian and claim to attend Church.

The category of college student was seen as means of finding corresponding groups in three cultures who have comparable outlooks and are in a similar endeavor in life. However, even within this group, there are differences such as age, gender, and socioeconomic background, which are not addressed here, though many are noted.

This work is intended to address the human person and not the group. The theological and psychological information addresses the person. Sociological and social psychological factors such as group dynamics are considered beyond the scope of this work.

Hope is described with a paradigm. The opposite of hope, however, is not established nor discussed. Rather this dissertation is an effort to suggest a hope paradigm and illustrate it through the information gathered in these interviews, as a means of gaining a greater understanding of hope. Further, the question remains: Does this Paradigm

systematically apply for all situations in the cultures mentioned here? Does it apply in other cultures? If not, what are the necessary modifications? These are some of the unanswered questions at this point.

Additionally, the findings are limited by the relatively small number of interviews. These are generally two-hour interviews each rather than surveys. Additionally, one representative person is chosen from each group whose perspective on hope is analyzed. The reasons for these choices are discussed later. As mentioned above, the intent of this work is to bring forth a new hope paradigm rather than to statistically prove an existing one. An area of further work is to apply this Paradigm to a larger number of interviews, from students in various cultures and even persons who are not college students.

Definition of Terms

In this section, an attempt is made to define terms as they are used in this work. It must be said, however, that often a definition becomes clearer once its application is observed in its context in the main body of this work.

The first part of this section is a discussion of the definition of "human" and "divine" as it is used here. The second part focuses on the definitions of individual terms.

The Human, the Divine, the Other, and God

Understanding the use of "human" and "divine" is important. In this work, the concern is finding out how a

person apprehends his or her sense of the human and sense of the divine, and how these interact together so that the individual person may have hope in life. "Human" is used to refer to that which a person perceives to be humanly possible, by oneself, by others, or by a group of people.

"Divine" is used to refer to an entity that a person perceives as helping him or her attain a reality that would not have been possible based on one's own or other human beings' abilities. The location of this "divine," whether it is independent of the person or within him or her, is not the issue here.

The terms "God" and "human" were used in the interviews for the "divine" and the "human," respectively. Although other terms for "God" or "divine" may be developed for use in the United States such as the "Other," such terms are not intelligible in Armenia. The most feasible cross-cultural terms for this work were found to be "God" and "human."

However, as it will become apparent, the term "God" has many connotations among the interviewees. Instead of labeling the term directly by the term "God," it is meant an entity that is more powerful than human capability and beyond human understanding or control. Therefore, for the purposes of this work, God is seen as the "Other," who is beyond the human but still intervenes in the human's life under certain circumstances. This does not necessarily mean that it is outside the person who perceives it. Instead,

God is the Other who steps into a situation, takes over the unknown mystery, the unknown aspect of life, and intervenes in the development of hope.

This approach will establish the characteristics and functions of God or the "divine" as they relate to hope, rather than establish the identity of "God" or the "divine." How the perceptions of God or the divine correlate with the perspectives of the quoted theologians will be discussed in a later chapter. However, this will be minimal and for comparisons only. Thus the intent is to develop a Hope Paradigm, not an identity of God, the divine, or the "Other."

It should be added that the words "God" and "Christ" are sometimes used interchangeably and sometimes not. There are observations made about their use, but attempting to define "God" in relation to "Christ" is beyond the scope of this work.

Further Definitions

Below are the definitions of certain terms and phrases used in this work.

Aggression - This term has a variety of definitions, and some may be diametrically opposed. In this work, it is used as D. W. Winnicott uses it to mean aggression as a power for living, which may be expressed as a response to

frustration or threat to life.²

Continuity - Refers to the temporal sense of a relationship as being continuously present and active over a period of time.

Culture - The way of life of a significant size of a population that includes their faith, values, customs, and expressions such as the arts.

Fulfillment - Indicates that a person perceives a sense of satisfaction, purpose, contentment, and joy in a given endeavor.

Most hopeful person - A person whose life most typifies one's view of how being hopeful is expressed in one's everyday life.

Most religious person - A person whose life most typifies one's view of how being religious is expressed in one's everyday life.

Nation - A group of people that have survived over a period of time and, though they may no longer be living in one area, yet they acknowledge having a common root.

Other and other - The term "other," with a lower case "o," is used to describe the fact that someone or something other than oneself is needed. However, when it comes time for having a sense of empowerment, an "Other," with an upper case "O," is needed -- "One" who is perceived powerful

² Aggression as defined in Adam Phillips, Winnicott (Cambridge: Harvard University Press, 1981), 109.

enough to overcome the discontinuity and the abyss that the hoping person faces. Thus, "Other" is a way of indicating "one" other than the hoping person who may or may not be defined but has the perception of being more powerful.

Place in history - Indicates that a person senses that he or she has a special place in the flow of historical events which give life a certain direction. For the purpose of this work, it is the person's perceived place in history which is important, regardless of whether others may agree with his or her perception.

Religious - This is the most suitable word for use in this work to indicate one's observable effort to be close to God through Church, prayer, and other activities. In the United States, the term religious may have the connotation of being the external aspect of spirituality and that is acceptable for this work, since the intent was not to force the interviewee to decide whether another person is spiritual or not. The term "religious" was also necessary to be used in Armenia because the cults have been using the term "spiritual" to refer to themselves as being more spiritual than others.

Developing Parameters for Hope

The purpose of this section is *not* to define hope but to outline a set of parameters within which its definition may lie, the area within which hope as an experience is intended to be sensed and to function, and what hope is not

intended to be in this work. To do this, an apophatic approach will be taken toward the definition of hope.

Is hope a noun or a verb? Hope is an experience. As such, it is both noun and verb. Hope, as a noun, is validated by its ability to sustain the person's ability and motivation to hope. Simultaneously, hope as a verb is validated by its ability to guide a person in a given direction of the life which is hoped for.

The word *hope* is generally used as a noun rather than a verb in this work. The Hope Paradigm is intended to describe how a hope develops, the sources it draws upon, and the factors that influence it. However, since a hope is validated by its ability to give and sustain the process of hoping, the effects of a hope are also discussed and become part of the Hope Paradigm. Therefore, although components of the Hope Paradigm are discussed, yet it is the sum total of these components which constitutes the hope experience. No one component can be singled out as the step where hope is said to occur.

When discussing a hope, whether for oneself, for one's family, or for a relationship with God, the intent is to describe the factors affecting the development of one specific hope. Of course, a person generally has hopes for many aspects of life. Furthermore, not all hopes are of equal importance to a person. For example, a person may have a hope for finding a career position. His or her hope

for a family situation, however, may override the immediacy or focus on the hope for the career. The intent here is not to address both hopes, i.e. career and forming a family, nor is it to attempt to evaluate which hope is more important. Instead, it is to focus on a hope, unless otherwise specified, independent of whether it is the most important or ultimate hope or not, and to discuss it independently of other hopes.

CHAPTER 2

Existing Major Pastoral Care and Counseling Literature
on the Topic of Hope

Two books have recently been released on the topic of hope in pastoral care and counseling. These books are Donald Capps' Agents of Hope: A Pastoral Psychology, and Andrew Lester's Hope in Pastoral Care and Counseling. The major points of the books will be presented here, and in a later chapter, the paradigm developed in this dissertation will be compared to the case examples discussed in these books. At the conclusion of the two reviews, a brief outline will be made of the perceived gaps in each book which this dissertation intends to address.

Donald Capps' "Agents of Hope: A Pastoral Psychology"

Donald Capps states that his intent for writing this book is to help the pastoral care givers recognize their uniqueness, which he perceives as providing hope. Other professionals provide hope, but hope is a by-product of their profession. However, for pastoral care givers, sometimes hope may be the only "product" which they can offer.¹ Capps wants pastoral care givers to become more confident in their hope giving and recognize that instilling hope is unique in each situation. Therefore, he discusses the nature of hope rather than giving techniques for

¹ Capps, Agents of Hope, 1.

instilling hope.²

Capps frequently quotes Paul Pruyser, for whom it is very disheartening to see pastors attempting to solely utilize psychological terms to discuss theological issues; it is much more effective to diagnose theological issues through theological language.³ Capps quotes William Lynch, a theologian, as another person influential in his understanding of the dynamics of hoping.⁴ Capps points out that his interest was sustained by reading Moltmann's The Theology of Hope,⁵ although Walter Capps' books helped him realize the need for addressing the question of the self which Moltmann had not addressed.⁶ Finally, Capps emphasizes that he would not have written a book on hope had it not been for Erik Erikson's emphasis on hope as being "the very heart and soul of the religious view of life and world."⁷

² Ibid., 1-2.

³ Paul Pruyser, The Minister as Diagnostician (Philadelphia: Westminster Press, 1976).

⁴ William Lynch, "The Absolute Enemy of Hope," in The Sources of Hope, ed. Ross Fitzgerald (Rishcutters Bay, Australia: Pergamon Press, 1979).

⁵ Jurgen Moltmann, The Theology of Hope, trans. James Leitch (New York: Harper & Row, 1967).

⁶ Capps, Agents of Hope, 5 - 6.

⁷ Ibid., 6.

Hope and Childhood

After discussing three pastoral cases involving hope (two of which will be discussed later in this dissertation), in chapter 2 Capps traces the origin and development of hope to its roots in childhood. Capps views hope as "the original human strength."⁸ He builds his argument on Erikson's life-cycle theory, where hope is viewed as the very first virtue that is developed in the human being, and one that needs to be sustained throughout a person's life.⁹ Capps quotes Erikson's characterization of hope as "the enduring belief in the attainability of fervent wishes, in spite of the dark urges and rages which mark the beginning of existence."¹⁰ Capps points out that

Erikson stresses the unique role of the caretaking person as the basis of hope: "She [the mother] must be the original verification, which, later, will come from other and wider segments of reality."¹¹

The mother's responsiveness to the child's needs creates "a convincing pattern of providence" in which hopes

⁸ Ibid., 29.

⁹ Ibid., 29-30.

¹⁰ Erik Erikson, Insight and Responsibility (New York: W. W. Norton, 1964), 111-57.

¹¹ Capps, Agents of Hope, 31. Erikson places a great deal of emphasis on the mother-child relationship. He recognizes the special aspect of that relationship which is grounded in the physical reality of life. See Erikson, Insight and Responsibility, 111-57.

are met and hopefulness is inherently rewarding.¹²

Continuing quoting Erikson, Capps points out that as the child grows, the mother-child relationship as the basis of hope becomes superseded by a wider and an expanding horizon of experiences.¹³

Capps also points to Erikson's perspective that as a person matures and gains greater sense of agency, one can also renounce one's specific hopes, and although "[h]ope stays aligned with the maintenance of a stable, reliable, and verifiable world, but it becomes increasingly identified with change, new prospects, and widening horizons."¹⁴ This is important for Capps because a person remains hopeful even when he or she does not attain what is hoped for. He continues by stating that "our hopefulness does not depend on the realization of any particular hope."¹⁵ Capps concludes this portion by stating the following:

In infancy, hope is based on specific hopes and has not yet developed into an attitude or spirit of hopefulness independent of these specific hopes. It is when this spirit of hopefulness achieves its own independent existence, in the second stage of life, that we can begin to talk about hope as a formidable human strength.¹⁶

¹² Ibid., 31.

¹³ Ibid., 32.

¹⁴ Ibid., 32.

¹⁵ Ibid., 32-33.

¹⁶ Ibid., 33.

Comparing Hoping and Wishing

Capps compares hoping with wishing. His argument is mainly based on the works of W. C. M. Scott¹⁷ and Paul Pruyser.¹⁸ Capps points to Scott's analysis that when a person does not receive satisfaction of their basic wishes, he or she may wait, anticipate, pine, and hope. Capps concludes that the hoping person senses a reciprocity between oneself and the other person from whom something is hoped. He quotes Pruyser's perspective that hope is "reality-oriented."¹⁹ Finally he refers to Pruyser's generalization from Scott's understanding of the mother-child relationship that "hoping is based on a belief that there is some benevolent disposition toward oneself somewhere in the universe, conveyed by a caring person."²⁰

Capps points to Pruyser's extrapolation of Scott's observations in showing that images of hope are very

¹⁷ W. C. M. Scott, "Depression, Confusion and Multivalence," International Journal of Psychoanalysis 41 (1960): 497-503.

¹⁸ Capps quotes from a number of publications by Paul Pruyser. These are Paul W. Pruyser, Between Belief and Unbelief (New York: Harper & Row, 1974); idem, "Maintaining Hope in Adversity," Pastoral Psychology 35 (1986): 120-31; idem, "Phenomenology and Dynamics of Hoping," Journal for the Scientific Study of Religion 3 (1964): 86-96; idem, The Play of the Imagination: Toward a Psychoanalysis of Culture (New York: International Universities Press, 1983).

¹⁹ Ibid., 35.

²⁰ Ibid., 36.

different than that of wishing. Whereas images play a significant role in wishing, hoping is more reality oriented, and the human's "disposition to create images is chastened:"²¹ The fact that the images in hoping are realistic is a sign of health.²²

Capps constructs Pruyser's images of hope from the latter's writings. First, the images of hope reflect one's perception that the future is not quite complete, and "there is a novelty in the making."²³ Second, Pruyser utilizes Winnicott's notion of "transitional sphere" to point out that "images of hope concern the transitional experiences of life."²⁴ It is Pruyser's suggestion that the transitional object has been related to the holy and the mysterious from early childhood and that is why it is treated with uncommon respect and caution later on in life.²⁵ W. W. Meissner points out that the development of transitional objects evolves into playing and symbolization, thus transitional images form into images of hope, which enable the adult to deal with the movement through changing situations in the same way as the transitional objects enable the infant to

²¹ Ibid., 38.

²² Ibid., 40.

²³ Pruyser, The Play of the Imagination, 110-11.

²⁴ Ibid., 110-11.

²⁵ Pruyser, Between Belief and Unbelief, 198-213.

deal with changing situations in his or her life.²⁶ Walter Capps is cited for pointing out that since images of hope are transitional, they are "kinetic": "They involve movement, not stasis; action, not immobility; emotion, not passivity."²⁷

A third characteristic of the images of hope that Capps refers to is their reflecting "the capacity to be alone,"²⁸ as observed by Pruyser in Winnicott's work. A critical difference between hoping and wishing in Capps' perspective is that in hoping the absent other is already internalized. Capps concludes that "[t]he conviction that the absent one wants to come to us is experientially based on the sense or realization that she is already present to us."²⁹ He then extrapolates this to religious images pointing out that they are "noteworthy for their affirmation that God is always with us, wherever we are, and is closer to us than our very own breath."³⁰

Both Erikson and Pruyser point out that hope is rooted in the child's relationship with his or her mother. However, hope continues to develop as the child's growing

²⁶ W. W. Meissner, Psychoanalysis and Religious Experience (New Haven: Yale University Press, 1984), 169.

²⁷ Ibid., 43.

²⁸ Ibid., 44.

²⁹ Ibid., 46.

³⁰ Ibid., 46.

circle of persons and activities no longer limit his or her hopes and expectations to those within the mother-child relationship. Consequently other hopes transcend those within the maternal relationship however, still, it is the hope developed within this maternal relationship that becomes "a venue for hope" for other relationships in life.³¹ Furthermore, as the child develops a sense of control and willfulness, "the desire behind the child's hope is not for the expected appearance of the other, but for the freedom to exercise personal choice."³² Thus, Capps ties hope with a person's freedom to have the ability to choose, but choose from a certain limited choices.³³ In this capacity to be alone is the experience of a paradox that something can be both "here" and "not here" at one and the same time, which is "the crucible in which a hopeful attitude begins to assume a life of its own."³⁴

Capps mentions Carol Gilligan's criticism of Erikson as being biased toward separation and against relationship, which is more descriptive of the male rather than the female sense of autonomy. He reconciles the two views by pointing out that Erikson is referring to an intrapsychic phenomenon,

³¹ Ibid., 46-47.

³² Ibid., 47.

³³ Ibid., 50.

³⁴ Ibid., 51.

whereas Gilligan is referring to an interpersonal matter.³⁵

Defining the Experience of Hoping

For Capps, "hoping" indicates a concern with a process, such as "loving," "creating," etc., as compared to "hope" which is concerned with a phenomenon or thing, which may be likened to "beliefs," "judgments," or "skills."³⁶ He gives a working definition of hoping in the following manner:

"Hoping is the perception that what one wants to happen will happen, a perception that is fueled by desire and in response to felt deprivation."³⁷

Hoping is "a particular kind or type of perception"³⁸ and has a number of aspects associated with it. First, it is "the intuition that what is wanted will happen which is unexplainable in purely objective terms."³⁹ Thus one can "affirm" his or her hope but "cannot adequately defend it on objective grounds if challenged to do so,"⁴⁰ which renders it unexplainable. Second, hoping is often expressed apologetically or defensively, and for that reason it is

³⁵ Ibid., 48-49.

³⁶ Ibid., 52.

³⁷ Ibid., 53.

³⁸ Ibid., 53.

³⁹ Ibid., 55.

⁴⁰ Ibid., 55.

experienced as the act of the solitary person.⁴¹ Third, since human beings are "desiring beings," then persistent desire is seen as hope.⁴² Capps qualifies by stating that "as hoping is associated with desire and not with wishing or craving, it involves moderately intense feelings - longings and yearnings, not strong and uncontrollable cravings."⁴³ Fourth, hoping is a response to a felt inner sense of deprivation, which is not synonymous with a sense of loss.⁴⁴ Fifth, hope often involves wanting to realize something that has never been possessed or experienced previously, "something that is genuinely new."⁴⁵

Defining the Nature of Hope

The beginning place for Capps in his definition of the nature of hope is his statement that "Hopes are projections that envision the realizable and thus involve risk."⁴⁶ He makes a distinction between the undesirable view of projection in psychology as opposed to the desirable description made in photography; hopes are projections and

⁴¹ Ibid., 56-57.

⁴² Ibid., 58-59.

⁴³ Ibid., 59.

⁴⁴ Ibid., 60-61.

⁴⁵ Ibid., 62.

⁴⁶ Ibid., 64.

even creative illusions as in the latter sense.⁴⁷ He concludes this section by pointing out that these images are projections of the self into the future, which become catalysts for change and consequently affect the current way of life.⁴⁸ Thus hope affects the present.

That which is projected however is that which is envisioned to be realizable and realistic, rather than the impossible. However, this does not mean that the future is calculated from the past. Instead, it implies that the future is "to some degree amenable to our efforts to make a difference."⁴⁹ Yet, since the future is open, Capps points out that risk is associated with hope in case it is not realized.⁵⁰ Consequently he proposes a balance between hope and love.

Where hope is always oriented to the realizable, love is appreciation for what we already have. So, a discerning life - a life of wisdom - is based on our capacity to balance our hopes and our loves, and not to allow our lives to be dominated by one or the other.⁵¹

Threats and Allies to Hope

In subsequent chapters, after providing some more case examples, Capps discusses threats and allies to hope. He

⁴⁷ Ibid., 65.

⁴⁸ Ibid., 68-71.

⁴⁹ Ibid., 71.

⁵⁰ Ibid., 74.

⁵¹ Ibid., 76.

points to despair, apathy, and shame as the three threats to hope, with despair being the major threat.⁵² Capps sees despair either externalized as "disgust" directed against other persons or institutions, or internalized as "depression" directed at oneself.⁵³ Those most susceptible to despair are those who seem to "project very clear and concrete images of hope, and who have strong confidence in [their] own ability to realize what is hoped for."⁵⁴ Apathy is seen as "the state of desirelessness together with a strong element of "not caring" about what is happening around [oneself], to [oneself], or within [oneself]."⁵⁵ Shame is the deeper sense than guilt that one experiences when one's hopes do not materialize, which gives one the sense that he or she is vulnerable to others' ridicule and humiliation.⁵⁶ Some attempt to overcome shame by striving for power and others for perfection. In both situations, these lead to even greater shame, and less hope of a change in the future.⁵⁷

The three allies of hope are trust, patience, and

⁵² Ibid., 99.

⁵³ Ibid., 105.

⁵⁴ Ibid., 105.

⁵⁵ Ibid., 107.

⁵⁶ Ibid., 123.

⁵⁷ Ibid., 130.

modesty, but "the greatest of these" is trust.⁵⁸ Capps perceives trust "as providing the necessary conditions for hope, patience as playing a crucial role in sustaining hope, and modesty as helping . . . put . . . hopes into perspective."⁵⁹ Trust is the most important of these three because a person must have the conviction and belief that another one is reliable and will be there under all circumstances. This sense ought to be so basic and present that it may even be unconscious.⁶⁰ An important aspect of trusting is entrusting, which means relinquishing our control over the fate or future of a most valued situation, person, or item to someone else.⁶¹ Hope in the universe and life in general must begin with entrusting oneself to another human being, and through it be enabled to hope.⁶² "Fear is the threatening experience to which religion must give response, for otherwise we are left to despair. Religion counsels us to trust in Being and to entrust ourselves and that which we value to God."⁶³

The second ally of hope is patience, which is an inner

⁵⁸ Ibid., 138.

⁵⁹ Ibid., 138.

⁶⁰ Ibid., 139.

⁶¹ Ibid., 141.

⁶² Ibid., 145.

⁶³ Ibid., 147.

capacity to not give up in the face of difficulties, and instead to persevere and endure.⁶⁴ Modesty, is the third ally, because it allows the hoping person to remain part of reality,⁶⁵ and in the face of failure not have a sense of shame and be able to let go of that failure and the sense of self that hoped for that which did was not realized.⁶⁶

Capps quotes Heinz Kohut stating that if that failure and the resulting sense of transience is transferred to the sense of the permanence of the cosmos through modesty, then one is capable of hoping again.⁶⁷

Reframing

Capps concludes his book by discussing a previous book of his entitled Reframing: A New Method in Pastoral Care. He discusses instilling hope by reframing the visions of the future,⁶⁸ and by revising the meaning of the events of the past.⁶⁹ He points to the nature of God as being "hopeful." He states: "We live because God, in response to God's own felt deprivation, was fueled by desire and perceived that

⁶⁴ Ibid., 148.

⁶⁵ Ibid., 156.

⁶⁶ Ibid., 156-58.

⁶⁷ Heinz Kohut, "Forms and Transformations of Narcissism," in Charles B. Stozier, ed. Self Psychology and the Humanities (New York: W. W. Norton, 1985), 97-123.

⁶⁸ Ibid., 166-~~1~~68.

⁶⁹ Ibid., 170-~~1~~74.

something new could come into being."⁷⁰ Towards the end he states: "[I]t is essential that we know that God remains a reliable Other who has not abandoned us, and that some of us as pastors, . . . assist others in keeping their heads above water, and testify to, and carry in [our] very being, the risks inherent in hope itself."⁷¹

Andrew D. Lester and "Hope in Pastoral Care and Counseling"

Andrew Lester states that his intent in his book Hope in Pastoral Care and Counseling is "to change the lens through which" pastoral care givers "understand what causes people to lose touch with hope and fall into the abyss of despair."⁷² Like Capps, Lester also senses that pastoral theologians and pastoral care specialists need to consider new and fresh approaches to understanding the human condition, especially in the area of hope through "the dimensions of the existential future and theological hope."⁷³ Secondly, he intends to utilize narrative theology in order to create a parallel between the narrative of a person and those narratives found in the Bible.

The Pastoral Theological Aspect

Lester addresses the anthropological context for his

⁷⁰ Ibid., 176.

⁷¹ Ibid., 176.

⁷² Andrew Lester, Hope in Pastoral Care and Counseling, 5.

⁷³ Ibid., 5.

pastoral theology by first utilizing "temporality, . . which is the recognition that human beings experience their consciousness of time in three tenses: past, present, and future."⁷⁴ His second source is narrative theology, and the third is the brokenness of human stories and their relationship to the future.

Temporality

In this area he builds on the works of Soren Kierkegaard, Martin Heidigger, and Ernst Bloch to point to the importance of temporality as well as the importance of the perspective of the future. According to Lester, Soren Kierkegaard's perspective of the self includes the temporal framework built upon a balance of the past, the present, and the future.⁷⁵ For Kierkegaard, "individuals are conditioned and limited by their past, yet free to seek possibilities in the future . . . with the freedom . . . found in the present."⁷⁶ Martin Heidigger begins with the future tense because it is the future which gives meaning to the present and gives a perspective of the human potentiality.⁷⁷ Ernst Bloch argues that the human nature emerges out of the open ended nature of the cosmos and human beings. Bloch

⁷⁴ Ibid., 5.

⁷⁵ Ibid., 13.

⁷⁶ Ibid., 13.

⁷⁷ Ibid., 17-18.

developed this into what he calls the "anticipatory consciousness," which states that the nature of reality is not already in the "being," but lies ahead in the open ended "not-yet-being."⁷⁸ Lester points out that these are important dimensions, yet neither the psychoanalytic models of personality nor social learning models address the future aspect of human personality; the former addresses the past, while the latter addresses the present environment. Lester intends to address the future through the work of eschatological theologians, such as Jurgen Moltmann, who point out that the identity of a person can only be revealed through the possibilities which they face in the future.⁷⁹

The Narrative Approach

"Narrative theory proposes that 'narrative structure' is a meaningful organizing principle for understanding human behavior."⁸⁰ Lester credits Stephen Crites for being one of the first to recognize the narrative form of the human life and experience, and that human perceptions of experience are naturally and automatically organized in the form of a narrative.⁸¹ Stanley Hauerwas points out that it is natural for a human being to attempt to contain every experience in

⁷⁸ Ibid., 19.

⁷⁹ Ibid., 23.

⁸⁰ Ibid., 27.

⁸¹ Ibid., 28.

the form of a narrative, and therefore, only by knowing a person's full narrative can one comprehend that person's life situation.⁸² Kenneth and Mary Gergen point out that through the narrative approach to life's situations, a person develops connectedness and coherence of life's experiences, resulting in the development of meaning in life.⁸³

Lester points out that of all the narratives in a person's life, there is one *core narrative* which becomes the over-arching connecting central narrative for the rest of the narratives, both, one's own experiences as well as one's perspective of others' experiences. Each person's uniqueness is included and revealed through this central core narrative,⁸⁴ because it includes temporality - the past, the present, and the future.⁸⁵ The sacred stories, Lester points out, are ways of placing in a narrative form the actions of God, from creation to resurrection, which includes promises for the future.⁸⁶ In pastoral care and counseling experience, Lester emphasizes the need to recognize the full narrative of the person in order to

⁸² Ibid., 28-29.

⁸³ Ibid., 30.

⁸⁴ Ibid., 30.

⁸⁵ Ibid., 37-38.

⁸⁶ Ibid., 40.

understand his or her situation.⁸⁷

Brokenness of Human Stories and their Effect on the Future

Lester speaks of how human brokenness in the present affects one's perspectives of the past and the future, which in turn, can create despair instead of hope. Further, the extension of the brokenness in the present into the future creates even further suffering.⁸⁸ Lester describes a couple's struggle with their inability to have children, and how connecting the crisis taking place in the present with their parental expectations of the past, and with the possibilities in the future, a professional was able to bring comfort to the couple in their present state of living.⁸⁹

Lester gives other cases that connect human brokenness and its effect on life through a disturbance in the future story. He presents the situation of a middle-aged widow who had lost her husband unexpectedly and had difficulty dealing with the loss. Lester reasons that a key factor in this woman's inability to deal with her loss was her perspective of her future: She saw her future apart from her husband as totally empty! By recognizing the effect of this future vision of emptiness on her inability to deal with her loss

⁸⁷ Ibid., 41.

⁸⁸ Ibid., 43-44.

⁸⁹ Ibid., 45-48.

in the present, Lester proposes developing a new vision of the future which will give this woman the freedom to be hopeful in life.⁹⁰

In the last set of examples, Lester shows how anxiety takes away from the future stories, which in turn creates depression in the present. He emphasizes that one's future stories are part of one's core narratives, and without these stories, one experiences despair in the present.⁹¹

Defining Hope and Hoping

Lester begins defining hope and hoping by recognizing that all human experience is embedded in time because one cannot be separated from his or her temporality. Further, a dimension of this human temporality which anticipates what is to come is the "capacity to hope," which is "an ontological given, perhaps the most authentic and distinctive characteristic of humanity."⁹² Lester points out that Erikson knew that life is always going somewhere, and recognized the importance of hope in this process. He also quotes Bloch's metaphysical perspective, that part of the structure of existence is the fact that through hope a human being can shape his or her future, a future which is open ended. Lester points to Gabriel Marcel's view that

⁹⁰ Ibid., 48.

⁹¹ Ibid., 51-57.

⁹² Ibid., 59.

hope - both mundane hopes of everyday existence and metaphysical hopes - is present in almost every action initiated by people. He believed, like Bloch, that the capacity for these small acts of hoping implies a more profound ground of hope that lies beyond the human condition.⁹³

Lester defines hope in two ways. First, when speaking of hope, he states that he "is addressing the configuration of cognitive and affective responses to life that believes the future is filled with possibilities and offers a blessing."⁹⁴

Second, he defines how hope is used theologically:

[T]he word *hope* describes a person's trusting anticipation of the future based on an understanding of God who is trustworthy and who calls us into an open-ended future.⁹⁵

Lester uses "hoping process" "to describe what happens as [the human] capacity for envisioning the future dimension of existence attaches itself to a particular content."⁹⁶

Next Lester defines finite hope and transfinite hope. The former is the hope for rewards, achievements, or objects for survival. Lester classifies the definition of the social psychologist, Ezra Stotland, among these, when Stotland defines hope as "an expectation greater than zero

⁹³ Ibid., 61.

⁹⁴ Ibid., 62.

⁹⁵ Ibid., 62.

⁹⁶ Ibid., 63.

of achieving a goal."⁹⁷

Lester defines transfinite hopes as those "placed in subjects and processes that go beyond physiological sensing and the material world."⁹⁸ He quotes Marcel saying that "hope . . . tends inevitably to transcend the particular objects to which it at first seems to be attached."⁹⁹

Marcel goes so far as saying that philosophers and theologians alike have claimed that [the human being's] capacity to hope is at the root of spiritual experience."¹⁰⁰

The Judeo-Christian Tradition and Hope

Lester recognizes that hope in the Judeo-Christian tradition is ultimately "rooted in the character of God, the Creator and Redeemer of the universe." In Christ can be found the revelation of these characteristics about God, who is the visible expression of God's faithfulness to human beings.¹⁰¹

Lester points out that the transfinite hope "undergirds and informs" the finite hopes, and sets the human beings free from investing completely in finite hopes. For example, he ties hope with love by saying that "hope

⁹⁷ Ibid., 64.

⁹⁸ Ibid., 64.

⁹⁹ Ibid., 64.

¹⁰⁰ Ibid., 65.

¹⁰¹ Ibid., 65.

includes the excitement of imagining the potentialities in loving relationships and participating in causing these possibilities to happen."¹⁰²

Dietrich Ritschl is quoted for his view that the human's "'ultimate hope' is in God's final fulfillment of promise, but this . . . allows people to have 'time-bound little hopes.'" Thus, the finite hope is penultimate, but still contains signs of God.¹⁰³

Lester reflects that Christians believe that "God is immanently involved in the process" of creation, even when events are chaotic; in fact, "the God who has a hand in chaos is trustworthy."¹⁰⁴ He further claims that it is the responsibility of the pastoral care provider to help others "evaluate their life stories, identify where they are going, and assess the adequacy of their horizons for supporting hope."¹⁰⁵

Comparing the Dynamics of Hope and Despair

Lester discusses despair and connects it to future stories just as he had done with hope. One of his concluding remarks in that area is Marcel's claim that metaphysically "hope is understandable only in the presence

¹⁰² Ibid., 66.

¹⁰³ Ibid., 67.

¹⁰⁴ Ibid., 69.

¹⁰⁵ Ibid., 71.

of the temptation to despair."¹⁰⁶ Afterwards, he connects hope and despair to reality, possibility, and community.

In regards to reality, he states the following: Hope is rooted in reality. Hopers relate to "what is" and have little need to pretend. . . . [H]ope provides the courage to face whatever chaos and trauma life throws at us. Hope does not try to avoid the pain of finite existence nor is it naive about suffering.¹⁰⁷

He quotes Robert Carrigan who states that "hope is imaginative rather than analytical because hope is more 'intuitive, integrative, and holistic' than it is 'logical, analytical, or sequential consciousness.'"¹⁰⁸

Lester states the importance of imagination in hoping, because only through imagination can one experience new possibilities which are essential for the development of hope. He further points out that to bring about these possibilities, there is a need to change, and change requires taking risks. However, Lester affirms that hopers are not afraid of risks.¹⁰⁹

In regards to community, Lester points to Erikson's perspective where hope in a child develops within a hopeful community, and that hopelessness is more likely to develop

¹⁰⁶ Ibid., 84.

¹⁰⁷ Ibid., 84.

¹⁰⁸ Ibid., 87.

¹⁰⁹ Ibid., 91.

in isolation.¹¹⁰ Lester further reflects on the personhood of God, and that describing God as "personal" implies that God is relational and by nature a communal being.¹¹¹

Applying Hope to Pastoral Care and Counseling Cases

In part 2 of his book, Lester applies the developed understanding of hope and hoping to specific cases in pastoral care and counseling. First Lester speaks of the importance of hearing the other's future stories. He points out that so often in analyzing another's issues, a professional tends to ask about the past without asking about the future. Yet, the key obstacle or impasse may very well be in the future story.

Second, Lester speaks of a person's resistances to explore future stories which may be conscious or unconscious. He recognizes that just as clients have difficulty narrating past or present stories, they have difficulty or even resistance to sharing their future stories, even when a pastoral care professional has done all that is possible in order to develop therapeutic trust with a client.¹¹² Lester observes that this resistance may arise due to dreadful future stories some may hold,¹¹³ secret

¹¹⁰ Ibid., 96.

¹¹¹ Ibid., 97.

¹¹² Ibid., 115-16.

¹¹³ Ibid., 117.

future stories,¹¹⁴ magical thinking about future stories,¹¹⁵ or simply resistance to change.¹¹⁶ Lester also recognizes that pastoral care specialists need to deal with their own personal resistances to change in order to help their clients overcome their resistances.¹¹⁷

Third, he speaks of the need to confront dysfunctional future stories. Lester defines functional and dysfunctional future stories.

Functional future stories are those future projections of our core narratives that open up life and invite us into an exciting, meaningful tomorrow. . . . *Dysfunctional* future stories are those that cannot fulfill the purpose of future stories, to provide reasons to keep on moving into the future with hope.¹¹⁸

Lester recognizes that ridding oneself of dysfunctional future stories includes deconstructing the dysfunctional theories of life, "reclaiming, revising, rehabilitating, and reframing" them.¹¹⁹ He also points to the need for the pastoral care giver to address the resistance created by culturally contextual dysfunctional stories that relate to gender, color, age, or handicap, and remove their

¹¹⁴ Ibid., 118.

¹¹⁵ Ibid., 121.

¹¹⁶ Ibid., 122.

¹¹⁷ Ibid., 123.

¹¹⁸ Ibid., 125.

¹¹⁹ Ibid., 127.

dysfunctional effect on future stories.¹²⁰

Fourth, he speaks of the need to construct hopeful future stories through reframing. His perspective is based on the belief that "creation is in process toward an open-ended future."¹²¹ Through reframing he intends to "reshape one's perceptions, to change the cognitive sets by which one interprets an event or a relationship."¹²² He suggests that the pastoral care giver can help a person change a projected vision of the future, which even if it changes one future story, it can transform a person's whole core narrative which can instill hope in that person.¹²³ Hauerwas' criteria for an effective human narrative is one that helps a person go on.¹²⁴ Lester cautions that future stories may be unconscious thus not easily accessible. Finally he gives suggestions for reframing based on the work of Mary and Kenneth Gergen.¹²⁵ Lester gives case examples in these last three areas, one of which will be discussed in a later chapter.

¹²⁰ Ibid., 136.

¹²¹ Ibid., 138.

¹²² Ibid., 139.

¹²³ Ibid., 139-40.

¹²⁴ Ibid., 138.

¹²⁵ Ibid., 144.

A Critique of Capps and Lester: The Strengths

In this section some of the strengths of Capps' and Lester's works will be emphasized, and in the next one some of the gaps left by them. Although it is not the intent of this author to reconcile or find a common ground between Capps and Lester, yet the attempt will be made to bring out points that may be helpful in establishing a paradigm for hope. The emphasis upon the important points are from the perspective of this author, rather than necessarily from that of Capps or Lester.

Response to Deprivation and Brokenness

Although they use different terms, both authors point out that hope is in response to a situation: Capps calls this situation a "deprivation" and Lester calls it "brokenness." Capps believes it is deprivation because something of value was held back.¹²⁶ Lester agrees with Marcel that "hope is understandable only in the presence of the temptation to despair."¹²⁷ The temptation to despair affects one's future story and consequently causes a sense of brokenness. It seems that both authors imply that the hoping person has a perception that at an earlier point in time, there was a state of living or a potential for one that was complete which is now broken (for Lester) or was

¹²⁶ Capps, Agents of Hope, 53.

¹²⁷ Lester, Hope in Pastoral Care and Counseling, 84.

providing which is now deprived (for Capps.) Thus, hope is in response to a situation that appears to have been perceived as ideal, complete, or holistic and is no longer perceived to be so.

A Core Narrative

There is a need in a person's life for an organized continuous story of the past leading to the present. Lester recognizes this need and calls it a "core narrative." This core narrative becomes the over-arching connecting central narrative for the rest of the narratives that organize a person's experiences in the past leading to the present.¹²⁸ Capps speaks of giving new meaning to the events of the past as a means towards a meaningful and hopeful future.¹²⁹ So there is a commonality between the two authors about the need for an organized meaningful perspective of the past events in life.

Importance of the Perspective of the Future

A person's perspective of the future is important for living in the present. Lester emphasizes the need to look at life's situations not only from the present, but also from the perspective of the future.¹³⁰ He refers to the "need for a good future image," those images of the future

¹²⁸ Ibid., 30.

¹²⁹ Capps, Agents of Hope, 170-174.

¹³⁰ Lester, Hope in Pastoral Care and Counseling, 5.

that open up life and invite to an exciting future.¹³¹ Capps to Jurgen Moltmann's Theology of Hope and how its eschatological perspective of the future kept his interest towards his understanding of the importance of a vision of the future in developing and sustaining hope. It is apparent that having a positive perspective of the future is an important ingredient for hope which both authors emphasize.

Hope is based upon the mother-child relationship

The early mother child relationship is an important basis for the development of hope. Capps points to Erikson's stress on the unique role of the caretaking person for the basis of hope. Capps also utilizes Pruyser's perspective who comments on Winnicott's understanding of the capacity for a child to be alone,¹³² and W. M. Scott's concept of the progression from waiting to hoping.¹³³ Lester refers to Erikson's perspective that "Hope is both the earliest and the most indispensable virtue."¹³⁴ It is apparent then that the mother-child relationship is an important relationship as a basis for the development of hope in a person's life.

¹³¹ Ibid., 125.

¹³² Capps, Agents of Hope, 44.

¹³³ Ibid., 33.

¹³⁴ Lester, Hope in Pastoral Care and Counseling, 60.

Expanding sphere of the ultimate hope

Hope is everexpanding and developing in a person's life. Capps calls this the expanding sphere of hope, where the hope developed in the mother child relationship becomes the basis for an expanding set of experiences based on hope.¹³⁵ Lester quotes Ritschl who points out that the ultimate hope in God allows to have humans 'time bound little hopes.'¹³⁶ It is apparent that human beings have an ultimate hope in God which allows for the development of penultimate hopes involved in the everyday experiences of life.

Hope involves openness and choices for the future

It is important for the hoping person to have a sense that he or she has options for the future, ways of dealing with situations. Capps points out that God's nature involves the openness to the future, and that is why it is possible to reframe the future towards a more hopeful vision.¹³⁷ Lester builds his perspective upon Bloch who sees nature of reality lying ahead in an open ended future, a "not-yet-being."¹³⁸ Thus, the openness of the future is an important aspect of both authors perspective for the

¹³⁵ Capps, Agents of Hope, 32.

¹³⁶ Lester, Hope in Pastoral Care and Counseling, 67.

¹³⁷ Capps, Agents of Hope, 166-68, 176.

¹³⁸ Lester, Hope in Pastoral Care and Counseling, 19.

presence of hope.

Realizability of Hope

Hopes involve the realizable in life points out Capps.¹³⁹ Hope is a projection into the future, but it is a projection of the realizable and realistic rather than the impossible.¹⁴⁰

Hope is fueled

Only Capps speaks of hope being "fueled by desire." This is important because it alludes to the fact that hope is derived from the whole being, thus is a holistic experience. Furthermore, if it is derived from the whole person, then it must affect the totality of the human being as well. Capps does not elaborate on this point, however this point will be elaborated in this work.

The benevolent trustworthy God

For the Christian hope there needs to be a trusting relationship with a benevolent God. For Capps, this sense of benevolence comes from the mother-child relationship and is developed towards the relationship with God. He also quotes Heinz Kohut that one can overcome failure through a hope by having a sense that benevolence exists in the cosmos.¹⁴¹ Lester considers hope as "a person's trusting

¹³⁹ Capps, Agents of Hope, 64.

¹⁴⁰ Ibid., 68-71.

¹⁴¹ Capps, Agents of Hope, 158.

anticipation of the future based on an understanding of God who is trustworthy."¹⁴² It is apparent that the hoping person needs to have a trustworthy relationship with God whom he or she considers to be a benevolent God regardless of whether God is defined as the Judeo-Christian God or simply as a sense of benevolence in the cosmos.

Relinquishing control

After discussing the importance of trusting another in order to develop hope, Capps takes the concept a step further. He defines entrusting as relinquishing one's control or fate of a most valued situation, person or item to a most valued other person.¹⁴³ Capps does not elaborate at length on this point, which is likely to have come from Paul Pruyser, yet it is a most important one because it defines the nature of a relationship that becomes the basis of hope. In order to have a relationship with an other person it is not sufficient to trust the other, but one must be able to give oneself over to the other.

Patience as a virtue

Capps perceives patience as an ally of hope. He sees patience as the inner capacity to not give up in the face of difficulties, and instead to persevere and endure.¹⁴⁴ This

¹⁴² Lester, Hope in Pastoral Care and Counseling, 62.

¹⁴³ Capps, Agents of Hope, 69.

¹⁴⁴ Ibid., 148.

is a most important quality because it refers to the hoping person's need to place effort in bringing about and materializing his or her hopes. Without it, especially hope in God, may appear to be only an action of God without any need for the human to place any effort towards its realization.

The pastoral care professional and hope

Both authors agree that the pastoral care professional is in a unique position to provide hope for those seeking help. It is the responsibility for the care giver to provide help for others by helping them evaluate their life stories, where they are going, and assessing the adequacy of their future to provide hope.¹⁴⁵ Capps points out that sometimes all pastoral care givers can give is hope, and they need to be confident in their ability to do so.¹⁴⁶

Critique of Capps' "Agents of Hope": Gaps

The intent of this section is point out some of the perceived gaps in Donald Capps' book in order for this work to address those gaps. There are gaps in five areas which are addressed below.

Relationship as the Basis of Hope

Capps points out that a hoping person senses a reciprocity between himself or herself and the person from

¹⁴⁵ Lester, Hope in Pastoral Care and Counseling, 71.

¹⁴⁶ Capps, Agents of Hope, 1.

whom something is hoped. He quotes Pruyser for observing that throughout a person's life, hope remains based on a sense towards oneself of benevolent disposition from a caring person from somewhere in the universe. It is clear here that hope begins and remains based on a relationship with an other. However, this point is not made clear enough in Capps' work, especially in certain instances.

For example, when he cites Pruyser's extension of Winnicott's observation of a child's "capacity to be alone," even though he points out that the child has internalized the image of his or her mother. However, the reader of Capps senses that a child can have hope and trust within oneself independent of another person because Capps speaks of "the spirit of hopefulness achiev[ing] its own independent existence."¹⁴⁷ It appears that Capps is suggesting that one can have a sense of hopefulness independent of a relationship with an other person. This would be a misconception.

Whether the relationship is with another person present next to oneself (as in the case of the mother next to a child), or it is with an internalized image of a loved person, or it is with a "personalized" view of the universe (as Kohut's view of the cosmos), still, one's hope remains based on a relationship with an other "person," be it real,

¹⁴⁷ Capps, Agents of Hope, 51.

imaginary, symbolic, or even a transitional object. This point needs to be clearly stated.

Lack of a Clear Perspective

Part of the reason why the continued relational basis of hope in Capps work does not become apparent is because he does not clearly state from whose perspective he is discussing and analyzing hope. For example, as mentioned above, when he speaks of the child's capacity to be alone, he fails to recognize that although he or she is alone from an outside person's perspective, yet the child does not perceive himself or herself as being alone since the object mother is internalized.

The same lack of clarity causes confusing observations about the hoping person. On the one hand, the hoping person is seen as a realist with an inner strength, yet, the same person is described by Capps to be an apologetic person who cannot explain his or her hopefulness. How could one be strong and yet apologize for being hopeful? How can one be a realist and yet not be able to explain why he or she hopes for a certain situation? The contradiction comes from lack of clarity on Capps' part as to whose perspective he is taking. From the perspective of the hoping person, his or her hopes make sense, are very real and are based on the worldview that he or she may have. However, from another person's perspective, who may not share the same worldview, that person's hopes may be totally irrelevant to life and

merely be unexplainable illusions. In order to deal with this situation, this work approaches hope from the hoping person's perspective only. If a situation is approached from an independent observer's perspective, then it is stated so in order to eliminate the confusion found in Capps.

The Empowering Effect of Hope

Capps views hope as "the original human strength." Based on Pruyser's works, Capps states that images of hope "become catalysts for change, and change the current way of life."¹⁴⁸ He quotes his brother Walter Capps as saying that the images of hope are "kinetic." All three of the above allude to the presence of power in hope, or to put it another way, they refer to the empowering effect of hope. For instance, if hope is a "human strength," then it is recognized as a strength because it empowers the hoping person to overcome a certain situation. If it is a catalyst, then it must contain energy and precipitate an event just as a catalyst brings about a chemical reaction. If it is kinetic and causes motion and action, then it must have an empowering effect. However, this empowering aspect to which Capps refers to either is not included in his definition of hope or hoping or is not made explicit. In the definition of hope derived in this work, the empowering

¹⁴⁸ Capps, Agents of Hope, 68-71.

aspect of hope is clarified and connected with everyday life situations.

The Validating Aspect of Hope

Capps quotes Erikson's view that as one matures, he or she tends to renounce his or her specific hopes, and looks for the general, and remains hopeful even when his or her hopes fail. Recognizing that as an infant and a child, in the early development of hope, one's hopes were specific and were affirmed, as pointed out by Erikson, the question arises as to whether an adult's hopes are also validated in some way. For example, Capps quotes Pruyser's view that hopes are reality oriented. But how does one validate that a hope is truly realistic, and how can one even confirm when a hope has been attained? The issue for validating an infant's or a child's hope is clear, but it is not clear for the adult. On the one hand, it could be that an adult does not need to validate his or her hopes. But this leaves one wondering how can then Capps define hope as "realistic" and "realizable." Or, it could be that there is a mode for validating an adult's hopes that is different than an infant's or a child's. This issue of validation begs for a resolution which this work will address.

The Systematic, Continuous, and Fulfilling Aspects of Hope

Based on his citations of Erikson, Capps states that hope is sustained throughout a person's life. Capps even points out that a person needs to have a trusting

relationship with God Who remains as a reliable Other. This continuity therefore is not just within a person's sense of the human, but also of the divine. If these relationships are maintained in a person's life, then hopefulness becomes inherently rewarding from Capps's perspective. These imply that hope is an important ingredient for continuity in life, and that it is rewarding since it brings about a certain fulfillment. If hope is part of continuity and fulfillment in life, then it must systematically develop, interact, and be affected within a person's life circumstances, be they within a person's sense of the human or sense of the divine. Yet Capps' definitions of hope and hoping do not seem to convey this systematic continuity and fulfillment.

Critique of Lester's "Hope in Pastoral Care and Counseling":

Gaps

In order to have a quick reference for the following discussion, it is helpful to restate Lester's definitions of hope and hoping. First, he states that when speaking of hope, he "is addressing the configuration of cognitive and affective responses to life that believes the future is filled with possibilities and offers a blessing." Theologically, he defines hope as "describ[ing] a person's trusting anticipation of the future based on an understanding of God who is trustworthy and who calls [one] into an open-ended future." Lester uses hoping process "to describe what happens as [the human] capacity for

envisioning the future dimension of existence attaches itself to a particular content."

Perhaps the same areas of critique for Capps' work apply to Lester's work as well. However, Lester seems to have defined terms more in the abstract so it is more difficult to attempt to connect his ideas. For example, in his first definition of hope, he speaks of "the configuration . . . that believes . . ." It is difficult to understand how either a configuration can believe, or belief can be configured. The definition seems to have been left in abstract terms which makes its comprehension and application difficult.

The same applies to his theological definition of hope where, for example, he speaks of "a person's trusting anticipation of the future." The question arises: What makes a person trust the future? For example, when Lester speaks of constructing future stories, because "reshaping the future by projecting the self in creative new stories is important to regaining hope,"¹⁴⁹ he does not give criteria as to from where will these future stories be created? Even if they are revisioning of the existing ones, where will these revisions come from? Lester fails to tie the future stories to the person's present or past stories. Furthermore, Lester does not mention of the need for a past relationship

¹⁴⁹ Ibid., 139.

which is in effect in the present, which then becomes the basis for the reconstructed future story. Even if one to assert that it is the relationship with God that becomes the means for a creative revisioning of the future story, still that must be related to a specific event within the relationship between God and the person which had taken place in the past. Thus, Lester does not specifically connect the future story with a concrete reality from the person's past or present experience.

His definition of hoping seems to be abstract as well. For example he states that the human "capacity for envisioning the future dimension of existence," however this may be understood, "attaches itself to a particular content." How can a "capacity" attach itself to a "content"? How can one know and validate that a certain "content" has been attached by this human "capacity"? How can this statement be comprehended and be systematically applied by a helping professional?

Perhaps it suffices to say that the same gaps and areas for clarity as mentioned above for Capps earlier, also apply to Lester, but not necessarily on the same issues. In other words, perhaps Capps needs to clarify whether he is speaking from the hoping person's perspective or the observer's perspective. On the other hand, Lester needs to clarify whether he is speaking from any person's perspective or discussing philosophy or theology. Nevertheless, the case

presentations later on will show that Lester's work tends to remain a theoretical work without delving into the practical situations that call for theological and/or psychological resolutions.

Other Pastoral Care Discussions on Hope

A number of authors in the field of Pastoral Care and Counseling discuss hope but mostly as an ingredient necessary to overcome a crisis. For example, Howard Stone points out that "one of the most important things a minister can offer an individual in crisis is a relationship through which is communicated the sense that life has meaning, purpose, and hope."¹⁵⁰ This refers to the need for hope in facing a crisis situation, and the central role of the pastoral care professional in providing this hope. Along the same line of thought, David Switzer emphasizes the need by the crisis counseling professional to bring "a sense of hopeful expectation" to the person facing the crisis.¹⁵¹ He suggests various ways of instilling this, as for example, by speaking of discharge for a person who has entered hospital treatment. Of course, he does not suggest overlooking issues, but rather helping the person have a positive

¹⁵⁰ Howard W. Stone, Crisis Counseling (Philadelphia: Fortress Press, 1976), 10.

¹⁵¹ David K. Switzer, The Minister as Crisis Counselor, rev. ed. (Nashville: Abingdon Press, ~~rev. ed.~~ 1986), 72.

expectation of the future.

Charles Gerkin also speaks of hope as "the great counterforce to suicide."¹⁵² He points out that there is the personality as well as the social aspect of hope. The personality aspect of hope he ties with competence, whereas the social aspect with a supporting environment. While speaking of the role of the crisis counselor, Gerkin speaks of the counselor's need to bring new and hopeful solutions to old difficulties, and new ways of looking at old situations that have been causing suffering.¹⁵³ It is hope that helps transform meaningless suffering into a meaningful experience.¹⁵⁴ Gerkin sees ministry as "the establishment of a hermeneutic of hope, interpreting present experience as containing signs and symbols of God's gracious disclosure."¹⁵⁵ He also recognizes that this could be dangerous because hope can become idle fancy and a scape from the necessity to face existing difficulties.¹⁵⁶

In the Dictionary of Pastoral Care and Counseling, Paul Pruyser presents a brief discussion entitled "Hope and

¹⁵² Charles Gerkin, Crisis Experience in Modern Life: Theory and Theology for Pastoral Counseling (Nashville: Abingdon Press, 1979), 166.

¹⁵³ Ibid., 187.

¹⁵⁴ Ibid., 196.

¹⁵⁵ Ibid., 328.

¹⁵⁶ Ibid., 329.

Despair"¹⁵⁷ which more closely matches the attempts of Capps, Lester, and this work to address hope as a subject rather than address hope as an aspect of another topic such as crisis counseling.

First, Pruyser points out that hope is in response to a situation which cannot be psychologically refuted. This is crucial because it emphasizes that for a person to hope, he or she must face a "terminal" situation, i.e., a situation where variety of differing strategies, differing psychological perspectives, and simple means of logically analyzing past events simply does not suffice. Thus, a person must face a situation that is insurmountable for him or her.

Second, it follows then that for Pruyser hope requires surrendering oneself over to an other. Although Capps speaks of entrusting oneself to an other, yet he does not tie the entrusting oneself by the hoping person to an other with the fact that one has a sense of hope because he or she faces insurmountable difficulties.

Third, Pruyser points out that a metaphysical paradigm of hoping must be based upon a sense of benevolence that transcends the existing malevolence which taints the current perspective of life. This is crucial because it points out

¹⁵⁷ Paul Pruyser, "Hope and Despair" in The Dictionary of Pastoral Care ² and Counseling Rodney J. Hunter (Nashville: Abingdon Press, 1990), 532-34.

that for the hoping person it is not only a matter of doing, but also of being. From the hoping person's perspective, the benevolence should be beyond malevolence, and the former must be able to overcome the latter in the everyday living circumstances.

Pruyser prefers discussing "hoping" rather than "hope." He defines hoping as "a realistic and adaptive response to extreme stress or crisis in which the person acquires a patient and confident surrender to uncontrollable, transcendent forces."¹⁵⁸ Pruyser seems to base himself on the Christian existentialist G. Marcel whose perspective of hope is very different than the traditional psychological literature that "sees hoping as part of one great impulse of desiring." This separates hoping from wanting, wishing, etc. For Marcel, wishing is directed more at specific items, such as a car, a gift, etc. However, hope is directed towards global situations and existential issues such as forgiveness, to be reconciled with others, etc. Therefore, from this perspective, a great deal of what is popularly considered as hoping is actually wishing.

Pruyser points out that "hoping is a response to stress of a kind and intensity that does not allow escape, denial, repression, or other form of psychic refutation."¹⁵⁹ Thus,

¹⁵⁸ Ibid., 532.

¹⁵⁹ Ibid., 533.

hoping does not occur when all is going well or where all needs are met. Instead, it occurs where there is an unmet need. This necessitates "a good contact and reality testing" as prerequisites for hoping.

Regarding the attitude of hoping, Pruyser points out that hoping is closer to an attitude of surrendering oneself to "uncontrollable, transcendent forces, whose power must first be acknowledged and whose benignity must be assumed."¹⁶⁰ This surrender of hoping is contrasted with the "I" centeredness of wishing. Marcel also contrasts between the hoper and the optimist. Whereas the hoper has a more global and open attitude, the optimist is more likely to see a situation from his or her perspective.¹⁶¹

Regarding the temporal perspective of the hoping person, the hoper is future oriented and "is open to novelty because reality is seen as resourceful."¹⁶² However, this is not to be confused with wishing, blind optimism, or magical thinking.

Pruyser basis his development perspective on the psychoanalyst William Scott, who sees waiting of the infant for the mother as the beginning of what develops into hoping, via anticipating and pining. Thus, "hoping allows

¹⁶⁰ Ibid., 533.

¹⁶¹ Ibid., 533.

¹⁶² Ibid., 533.

the inevitable waiting to be peaceful and relies on the mother's own need to give her child what she can."¹⁶³ The accumulation of these experiences further support the child's hoping. Therefore, from Scott's perspective, hoping is based upon the infant's attitude of the mother's benevolent attitude towards the child. The same perspective also applies later on towards hope in the benevolent attitude of God towards the human being. Pruyser makes a crucial point by stating that: "A metaphysical paradigm for hoping would have to insist on some cosmic benevolence that ultimately transcends the obvious malevolence by which existence is tainted."

Summary

The existing sources on the subject of hope in the field of pastoral care and counseling are reviewed in this chapter. The books prepared by Capps and Lester are analyzed and their strengths and weaknesses stated. Other authors in the field, such as Gerkin and Pruyser, are presented as well. A number of gaps in the literature have been mentioned and the effort will be made to address these gaps in this work. In order to accomplish this, a paradigm for hope will be developed along with components that constitute such a paradigm. Over the next few chapters, these components will be derived from theological and

¹⁶³ Ibid., 533.

psychological sources, and illustrated in the hopes of college students in the United States and Armenia.

CHAPTER 3

The Theoretical Theological Basis for

The Hope Paradigm

The intent of this theological discourse is to develop the important components in the development of hope from a Christian perspective. These are deduced from the writings on hope by Karl Barth and Jurgen Moltmann. The seven components are compared with views on hope of the fifteenth century Armenian theologian, Gregory of Datev. These components will eventually become the basis for the Hope Paradigm.

Approach

The intent of this work is to develop a paradigm, a model, for the development of a hope from the hoping person's perspective. An important characteristic of this paradigm has to be its provision in the systematic correlation of the interaction between the hoping person's sense of the human and sense of the divine. In theology, hope is related to the ultimate hope of salvation. It is the development of the ultimate hope of salvation that will be used to derive components for the development of hope. Afterwards, this model or paradigm for hope will be applied to situations that represent situations other than the hope for salvation. Thus, it will be applied to seemingly penultimate hopes. The reason for choosing this approach is the following: building the paradigm of hope upon the

ultimate hope for salvation, which may be considered as one point of interaction between God and the human being. By considering other points along the God/human being interaction, by considering penultimate situations, it is possible to assess the value of this paradigm as a systematic tool to help a person appreciate all the factors necessary in order for hope to develop in one's life, even if it is not the ultimate hope for salvation.

Karl Barth and Jurgen Moltmann

Karl Barth and Jurgen Moltmann have significant writings on the subject of hope, although Moltmann may be more famous for his Theology of Hope.¹ These two theologians are used because they have a number of perspectives, both similar and differing, which are important for the issues addressed in this work.

Barth, writing early in the twentieth century, is reacting and responding to the liberal theology of the nineteenth century and is accentuating the difference between God and the human being. Especially in Epistle to the Romans, his emphasis is on the absolute otherness of God in comparison and in relation to the human being.² Both his central focus and the starting point of his theology is the

¹ Jurgen Moltmann, Theology of Hope, trans. James Leitch (New York: Harper & Row, 1967)

² Karl Barth, Epistle to the Romans, 6th ed, trans. Edwyn Hoskyns (London: Oxford University Press, 1968).

revelation of God. God's point of contact with the human being is Jesus Christ. It is the tangent that touches the circle. Barth perceives the human relationship with God as characterized by the "lordship" of God, which contains within it both the absolute otherness of God with the inability of the human being to reach God based on his or her efforts and, simultaneously, of God making time to attend to the needs of the human being.

Moltmann, on the other hand, writing after World War II, following his experience as a prisoner of war, is focused on making Christianity relevant to the situations he, and countless others, experienced. In a way, Moltmann attempts to address the suffering of the human being and the issue of theodicy by showing that suffering is not just a situation for the human being but also is inherent within the Trinity. He develops the theological perspective that

God the Son suffers being lost through surrender to the Father even to the point of god-for-sakenness. God the Father suffers loss of being through surrendering the Son, not a loss of identity . . . but a loss of being God in any way other than by not sparing the Son.³

For Moltmann, in spite of the fact that the event and the crisis at the Cross is a Trinitarian one and not just within human history, this is the eschatological promise which gives hope for the suffering and the god-for-saken

³ Christopher Morse. "Jurgen Moltmann" in Dean Peerman and Martin Marty, eds. A Handbook of Christian Theologians, ed. Nashville: Abingdon Press, 1984, 671. ↑

human being. Moltmann eventually develops a characterization of the relationship of the human being to God as one of a "friendship," which exemplifies the freedom for mutuality within the Trinity.

Therefore, both Barth and Moltmann emphasize the Trinity, and do theology from a Trinitarian perspective. However, Barth emphasizes the otherness of the Trinity and its implication to humanity, and Moltmann attempts to relate the Trinity to the crises observed in humanity.

The similarities in the views between Barth and Moltmann discussed above constitute the main aspects of the development of hope. However, their differing views of the relationship between God and the human being present very critical differences in the human being's view of the God in whom he or she hopes. Does the human being base his or her hope on the God who is characterized as an "absolute Other" or the God who is characterized as "friend"? This characterization has also implications for a hoping person's sense of the divine within the development and sustenance of hope. These issues will be addressed in the process of developing a paradigm for the development of hope from the hoping person's perspective, as well as the interaction between the sense of the human and the sense of the divine within that paradigm.

Based on Barth and Moltmann, key components in the development of hope will be presented below, which will then

be used to establish a hope paradigm.

Knowing of an "Abyss"

Karl Barth opens his discussion of hope by referencing Rom. 8:26-27 and by saying that a human being knows that there is an "abyss" that separates one from his or her Primal Origin.⁴ Barth goes even further by qualifying the nature of the abyss as "an absolute abyss." The foundation of hope is laid when a person recognizes this separation as a discontinuity in life which is so large and unknown that it is like an absolute abyss.

It is not enough for one to know and perceive of this discontinuity and abyss, but it is also necessary *not to accept it as the final state of a relationship*: "For we know what we know and shall know is a thing *groaning and travailing in pain*."⁵ This separation and its knowledge causes "groaning" and "pain" because one knows that the perceived discontinuity and abyss need to be present. Instead, in its place, there should be a relationship between oneself and one's Primal Origin. This is the object of faith. That is why faith and hope work to enforce each other. It is in this tension that the groaning and the travail originate, which then sets forth the process of hoping from Barth's perspective.

⁴ Barth, Epistle to the Romans, 310.

⁵ Ibid., 310.

Moltmann shows that life is full of relationships and "[no] life can be understood from its own standpoint alone. As long as it lives, it exists in living relationships to other lives." ⁶ Hope is the perception, interaction, and the possibilities within these relationships that give a person "unique vitality, openness, and capacity for communication." ⁷ When there is breakdown - a discontinuity in these relationships - then life remains alone and cannot be understood; it does not experience that uniqueness, vitality, and the openness for future possibilities.

Although hope is ultimately in the relationship with God, there are many relationships in which a person can begin to know and groan if a discontinuity and an abyss are perceived. Moltmann refers to the former as the "ultimate" relationship, and the latter ones as "penultimate" ones.

One can deduce then that *the foundation of hope is laid when a person recognizes a discontinuity and an abyss in a living relationship perceived to be vital to him or her.*

Seeking

When the discontinuity and the abyss are perceived in a vital relationship, one cannot sit still; one is in *travail*, in labor, seeking and anticipating a betterment in that relationship.

⁶ Jurgen Moltmann, The Church in the Power of the Spirit, trans. M. Kohl (New York: Harper & Row, 1977), 133.

⁷ Ibid., 245.

The significance of this travail is not only in the fact that it is a labor and a struggle, but it is also a struggle toward an end. It is a struggle where a person comes to realize that the discontinuity and the abyss cannot be overcome by one's own means and capabilities alone. This struggle is not just for oneself and one's own future, but "[e]very relationship to another life involves the future of that life, and the future of the reciprocal relationship into which one life enters with another."⁸ Thus, the groaning and the travail cannot be put to an end by oneself or by one's own efforts. The groaning and the travail can only be ended through the willing participation of an "other."

Moltmann points out that the more one learns of the Word of God, the more one walks with God. The more that person becomes alienated from this world, the more they suffer.⁹ It is in this journey that one encounters, as had Job, one's inability to encounter and counter the "extremity of negation" of this world, and its "unsurmountable" "inevitability."¹⁰ Further, facing this situation "is for the whole person, not just a fragment."¹¹ Despite the area

⁸ Ibid., 134.

⁹ Jurgen Moltmann, Theology of Hope, trans. James Leitch (New York: Harper & Row, 1967), 145.

¹⁰ Barth, Epistle to the Romans, 158.

¹¹ Ibid., 158.

in life where the perceived discontinuity and abyss are, they eventually become perceived discontinuity and abyss for the whole person. A person cannot overcome this discontinuity by her or his own efforts alone. In the face of a perceived discontinuity and absolute abyss in life, *one attempts to overcome the perceived discontinuity and abyss on his or her effort, but finds it insurmountable.*

Seeking an Empowering Relationship with an "Other"

In the face of this unsurmountable discontinuity and absolute abyss, although one may realize that one's own efforts are in vain, one does not give up the attempt to overcome the gap.

Therefore, one hopes in a "simple and concrete expectation of a new being and action of God."¹² And one glories "in hope precisely because it is not an achievement of [one's] spirit, but the action of the Holy Spirit."¹³

Yet, why does one turn to the Other, to God? Because in the "accounts of the past," one "encounters the promissory history of the future." It is in this past that one finds the anticipated future.¹⁴ The significance and relevance of God is that the future is "the repetition of

¹² Karl Barth, Church Dogmatics, vol. 4/3, trans. G.W. Bromiley (Edinburgh: T. & T. Clark, 1962), 909.

¹³ Barth, Epistle to the Romans, 157.

¹⁴ Jurgen Moltmann, The Experiment Hope, trans. M. Douglas Meeks (Philadelphia: Fortress Press, 1975), 7.

the past in a different guise."¹⁵ Even Israel of the Hebraic Scriptures was not as concerned about holding sacred the times and the places of the appearances of Yahweh. Instead, he sought the "appearances" because Israel knew that these appearances would be associated with the "uttering of a word of divine promise."¹⁶

This relationship with God, with the Other, is not just any relationship. It is a relationship where the gap and the discontinuity are observed, where the god-for-sakenness is perceived to have been overcome. For the Christian, this ultimate separation has occurred and overcome on the Cross, at the crucifixion, death, and the resurrection of Christ.¹⁷ Therefore, the ultimate promise has also been given at the Cross.

Does it mean that whatever has happened in the past will be repeated? No. "The history which is initiated and determined by promise does not consist in cyclic occurrences but has a definite trend toward the promised and outstanding fulfillment."¹⁸ Thus, what is promised by God is not the same set or sequence of events but a *parallel relationship* of liberation and salvation. Just as God promised and

¹⁵ Barth, Church Dogmatics, 4/3: 909.

¹⁶ Moltmann, Theology of Hope, 99.

¹⁷ Ibid., 54.

¹⁸ Ibid., 103.

raised Christ at the Event of the Cross, God will raise from the dead all human beings.¹⁹ This event points to the potentialities of the relationship with the God who resurrected Christ. The basis of hope is the person's relationship with God, who has promised and has delivered in the past and, thus, can do the same again.

However, hope is not just for returning that which has been lost. It is also to add a newness and a betterment to life beyond that which is presently available.

Human wishes are not only born from an inner helplessness; they are also potentially related to what is new. Their mode of time is the future and not just the return of what is lost. Human dreams are concerned not only with regressive longing for the mother's womb and for security but also at the same time with the progressive longing for freedom and curiosity over what is to come.²⁰

Therefore, one seeks to establish an empowering relationship with an "Other" which can offset one's own inability to overcome the discontinuity and the abyss.

Seeking the Reliable "Other"

The "Other," the One with whom the empowering relationship is established, the One who promises, is beyond the promise and the relationship. "[T]he God who is recognized in his promises remains superior to any

¹⁹ Ibid., 33.

²⁰ Jurgen Moltmann, The Crucified God, trans. R.A. Wilson and John Bowden (New York: Harper & Row, 1977), 310-11.

fulfillment that can be experienced."²¹ In fact, the idea of "mutual relationships" does not adequately describe the relationship between God and the human being. God's relationship with the human being is beyond any conceivable human relationship. In the empowering relationship with God in and through the Son of God, Jesus Christ, it is the "wholly Other, unapproachable, unknown, *eternal power and divinity* of God [who] has entered our world."²² This is the perception of the "Other" which is developed through the promising relationships upon which hope is based. "This insight into the invisible, which is ours because it is not 'ours,' is the anchor of our hope." This is "the hope in our hope."²³

Therefore, one can conclude that, *in seeking the empowering relationship, the person seeks a reliable "Other" entity more powerful than himself or herself..*

The Characteristics of God

Clearly both Barth and Moltmann agree that the God who is *behind* the promise is *beyond* the promise. Yet, they disagree on how to describe this God.

Although both theologians agree that God is revealed at the Cross in the crucifixion, death, and resurrection of

²¹ Moltmann, Theology of Hope, 105.

²² Barth, Epistle to the Romans, 314.

²³ Ibid., 158.

Christ, they attribute different characteristics to this "God." These characteristics they attribute to God also represent their *human* perceptions of God. Further, they signify the characteristics of the relationship that a person can expect to develop with God.

From Barth's perspective, although the highest possibility for the human being is to reach out to God, their efforts are met with a "No!" They are met with the affirmation that the human cannot reach God based on his or her efforts, but this is "God's No. . . . Exactly because God's No is complete, it is also His Yes."²⁴ God "acknowledges us as His in that He takes and keeps His distance from us."²⁵ God is "known as the unknown."²⁶ "However, the 'infinite qualitative *difference*' between God and us is not a *distance*. On the contrary, as this difference makes up the reality of Christ, it shows precisely God's nearness."²⁷ Thus, for Barth, God is seen as the distant One known as the unknown, whose very distance is seen as His very nearness in the promise at the Cross.

From Moltmann's perspective, an event of divine

²⁴ Barth, Church Dogmatics, Vol 4/3,

²⁵ Ibid.,

²⁶ Ibid.,

²⁷ Robert Jenson, "Karl Barth" in ~~David Ford~~, ed. The Modern Theologians, Vol. I, Oxford: Basil Blackwell ~~1989~~, 32.

↑
ed. David Ford,

suffering took place,

in which Jesus suffers dying in abandonment by his Father, and the Father suffers in grief the death of his Son. As such it is the act of divine solidarity with the god-for-saken world, in which the Son willingly surrenders himself in love for the world, and the Father willingly surrenders his Son in love for the world."²⁸

Moltmann prefers to use the term "friendship" because it relates "a person who `loves in freedom.'"²⁹ Thus, the concept of friendship is the best way the liberating relationship with God can be described.

Therefore, from the perspective of a human being, Barth gives the description of God as the "Other," the "Divine No," and the "Distant One." On the other hand, Moltmann prefers for a person to approach God with a relationship characterized as "friendship." The two descriptions do not have to be mutually exclusive. However, they are different perspectives that human beings can have of God. This difference in the perspective of the "Other" will become important in relating the perspectives of the human and the divine agencies of hope.

Waiting for the Object of Hope to Materialize

It is within the resurrection of Christ, for the Christian, that all the promises are included. "Hope is based upon the Resurrection of the Crucified One as this is

²⁸ Ibid., 301.

²⁹ Moltmann, Church in the Power of the Spirit, 316.

revealed in a promise."³⁰ "Jesus Christ has spoken in His resurrection." For Barth, ". . . the last, comprehensive immediate and definitive Word has certainly been announced in his resurrection and is declared in the power of His Spirit, but it has not yet been spoken."³¹ So there is a time lapse, from the human perspective, between the time the promise is perceived to have been made and the time when that promise is fulfilled: "We must wait, as though there were something lying beyond . . . we were expecting something."³² Therefore, although one seeks to develop a relationship, to attain what is hoped for, one must wait for that hope to be fulfilled.

So what does a person do while awaiting for the object of hope to materialize? This is perhaps one of the most important components to understand and appreciate. The hoping person attempts to model his or her relationships after the hoped-for relationship. Three consequences occur because of this.

First, this voluntary modeling indicates that the hoping person believes in the hoped for relationship and the One whom he or she considers as the more powerful Other. Second, this gives the hoping person a sense of empowerment.

³⁰ Morse, "Jurgen Moltmann," 673.

³¹ Barth, Church Dogmatics, 4/3: 903.

³² Barth, Romans, 315.

How? By consciously or unconsciously trying to direct his or her relationships with others based on the hoped-for relationship, the person develops the sense that he or she is already living in a reality where the hoped-for relationship can exist. This gives the person the sense of empowerment that he or she can take part in such a relationship here and now under the existing living circumstances. Third, this modeling of one's relationships after the hoped-for relationship gives one the opportunity to evaluate and assess whether this hoped-for relationship is realizable, realistic and is the one that is sought. This allows one to validate the hoped-for relationship and, in turn, his or her hope. If it is a valid one, then one moves forward to the next component. However, if it is not validated, then one finds himself or herself facing a discontinuity and an abyss again. But all is not lost since the person has now gained greater insight and wisdom.

Therefore, one awaits for the object of hope to materialize by modeling one's relationships after the hoped-for relationship with the Other.

Hope Gives Direction, Motivation, and
a Realistic View of Life

As mentioned earlier, hope does not affect one fragment of a person only. Instead, it affects the whole person. Further, hope affects a person by giving him or her direction, motivation, and a realistic view of life.

"[H]opes are realistic ways of perceiving the scope of our real possibilities, and as such they set everything in motion and keep it in a state of change."³³ When the relationship is established with God "who calls into being the things that are not, then the things that are future also become 'thinkable' because they can be hoped for."³⁴ By recalling the promise of the past, one gains a perspective of the range of the "possibilities" for the future.³⁵ Therefore, hope gives a person a set of possibilities for the future - possibilities from which to choose a life direction, although this future is based upon the past.

Hope also gives one motivation to cause that which is hoped for. Consequently, "as distinct from idle contemplation, [hope] assumes at once the form of an action corresponding to its concrete object."³⁶

However, these are not just fictional views of life and the future. They are "realistic ways of perceiving the scope of our real possibilities."³⁷ Moltmann points out that hope always gave Israel an opportunity to give history

³³ Moltmann, Theology of Hope, 25.

³⁴ Ibid., 30.

³⁵ Ibid., 25.

³⁶ Barth, Church Dogmatics, 4/3: 938.

³⁷ Moltmann, Theology of Hope, 25.

a constantly new and wider interpretation.³⁸ Barth points out that a person "born of God or the Spirit, called to service and living in hope, is the [human being] who is no longer self-alienated and, therefore, is a real [human being.]"³⁹

Finally, hope gives someone a place in his or her perceived history of God's relationship with human beings.

Since the history that was once experienced contains an element that transcends history in its pastness and is pregnant with future, and to the extent that this is so, two things follow: First, this history must again and again be recalled and brought to mind in the present; and, secondly, it must be so expounded to the present that the latter can derive from history an understanding of itself and its future path and can also find its own place in the history of the working of God's promises.⁴⁰

Where does this path lead? "[T]he one whom [one] sees before [oneself] is unequivocally and uninterruptedly God, the living God in His grace and righteousness and mercy and glory, the God towards whom [one] can go, not both with a mixture of confidence and suspicion but only with confidence."⁴¹

A person's perceived "history" and "path" may only be a person's perspective, and that view not be shared with any

³⁸ Ibid., 104.

³⁹ Barth, Church Dogmatics, 4/3: 942.

⁴⁰ Moltmann, Theology of Hope, 108.

⁴¹ Barth, Church Dogmatics, 4/3: 907-08.

would mean that God is not omnipotent. However, if God is seen as being involved in the Genocide, then, since God works all things for the good, it implies that some good will come out of the Genocide even though it appears unthinkable at this time. The fact that the Genocide of the Armenians can lead to their betterment, makes that event bearable and gives a sense of comfort for the believer. This does not take away from the pain or the grief nor does it take away from the need of reparation that one may sense because of the Genocide. Instead, it gives a way of containing the pain and the sense of vengeance.

Moltmann goes further and points out that through hope, one "can be expected to overcome the fatal loss of courage with its *passion for living*."⁴⁴ Thus, hope is not just for the sake of overcoming difficulties, but it gives a "passion for living."

For Barth, many can withstand suffering. However, what is unique about Christian hope is that one can "glory in tribulation."⁴⁵ This is an effect of hope that is often overlooked. Through hope, one does not only find direction and overcome suffering but also is empowered to experience life with greater continuity and fulfillment. Moltmann quotes von Rad as stating that "nothing has its ultimate

⁴⁴ Moltmann, Church in the Power of the Spirit, 167.

⁴⁵ Barth, Epistle to the Romans, 157.

meaning in itself, but is always an earnest pointing of something still greater."⁴⁶ The sufferings of the present cannot be compared with the glory of the life to come. This is the nature of life in the present, because the glory of God is manifest in the suffering of this world. Barth believes this is why people contemplate suffering in this world, gazing upon it as a way of living in the "frontier where this life is dissolved by life eternal."⁴⁷

Therefore, in hope, one is empowered to overcome his or her suffering and perceive a greater continuity and fulfillment in life.

The Seven Components of the Hope Paradigm

In summary, seven components of hope can be identified from the quoted writings of Barth and Moltmann. These are:

1. The foundation of hope is laid when a person recognizes a discontinuity and an abyss in a living relationship perceived as vital.
2. The person attempts to overcome that discontinuity and abyss on his or her efforts but finds it unsurmountable.
3. The person seeks to establish an empowering relationship with an "Other" which can offset one's own inability to overcome the discontinuity and the abyss by oneself.

⁴⁶ Moltmann, Theology of Hope, 107.

⁴⁷ Barth, Epistle to the Romans, 305.

4. In seeking the empowering relationship, the person seeks a reliable "Other" entity more powerful than he.

5. The person actively waits for the object of hope to materialize by modeling one's relationships after the hoped-for relationship with the Other.

6. As a consequence of hope, the person receives what he or she perceives as a realistic direction and motivation in life, and a place in his or her perceived history.

7. Through hope, the person is empowered to overcome suffering and perceive a greater continuity and fulfillment in life.

Gregory of Datev

Background

Gregory of Datev, or Datevatzi for short, lived in late fourteenth and early fifteenth century Armenia. He is named after the town which was home to the monastery of Datev, where one of the most advanced Armenian universities of the time existed. Datevatzi had Western as well as Near Eastern education, which was unusual for his period.

He lived during the period of the collapse of the last Armenian kingdom in 1375. Of course, little would he know that there would not be another independent Armenia for another six centuries. Along with witnessing the collapse of the Armenian kingdom, he also witnessed the burning of the library of the monastery one of the richest collections by the Arabs in the early fifteenth century. In response to

that event he wrote a commentary on the Book of Job.

It is not known whether the references used for this work were written before or after the tragedies he observed. However, they represent some of his writings under the heading of "hope." He probably has other reflections on hope dispersed throughout his writings. Unfortunately, most of those are unavailable in the United States since they are still in the form of manuscripts in the *Madenataran*, the Manuscript Depository in Yerevan, Armenia. Therefore, what is to follow is not an exhaustive study of his works on hope but rather an attempt to bring into the discussion the perspective of the Armenian Church on the subject of hope.

Datevatzi's Perception of Hope

Because of the limited quantity, it is difficult to draw enough information to break it down to the seven components as were drawn from Barth's and Moltmann's writings. However, some of the Datevatzi's important points can be drawn out and compared to the points made within the seven components.

1. The starting point for the discussion on hope for Datevatzi is that "hope is a gift of God."⁴⁸ The ultimate hope is the hope in the Resurrection,⁴⁹ the promise that just as Christ is resurrected, so will the rest of humanity

⁴⁸ Gregory of Datev, Keerk Amarantz [The Book pertaining to the summer], (Constantinople: n.p. 1858), 86.

⁴⁹ Ibid., 85.

be resurrected.

2. Hope as a gift of God can be seen in God's Providence, how God acts in the everyday life of humanity. Datevatzi differentiates between the types of gifts that God bestows upon human beings. To all, God bestows gifts of nourishment to sustain life. Be it a human being or not, be the person good or evil, God assures that that entity receive the necessities to survive. However, the gift of hope helps the person see beyond those everyday necessities, and have a sense of the eternal while living here and now. This gift of hope God bestows only upon believers, the faithful, since hope is connected to faith, and hope cannot exist without faith.⁵⁰

3. Datevatzi keeps hope very much connected with faith: "Hope flows from faith."⁵¹ Also, "hope is the outlook for faith, just as the eye is to the body."⁵² He further compares faith and hope by saying that "faith is tied to belief, whereas hope to courage."⁵³

4. Courage is an important part for maintaining hope because Datevatzi also emphasizes the responsibility of the human being as well. Although hope is a gift of God, its

⁵⁰ Ibid., 157.

⁵¹ Ibid., 86.

⁵² Ibid., 85.

⁵³ Ibid., 122.

sustenance comes through a person's application of that hope: "Hope without results is no hope."⁵⁴

5. Perhaps this is very much influenced by the despairing times that he and his contemporaries faced, but hopelessness for Datevatzi "is the consequence of seeing oneself as alone and incapable of facing the future in life."⁵⁵

6. Datevatzi emphasizes the directing aspect of hope: "Hope is the beginning of the journey of life."⁵⁶ "Hope enlightens the mind to see the promises of the law."⁵⁷ By "law" Datevatzi is speaking of the "law of love" based on the commandment of Christ for his followers to love one another as he loved them. This law places one in the history of God with humanity. The view of life gained from this hope also acts in another way:

Through hope, the heaven was opened for Stepanos [Stephen in Acts 6:1 ff]. For the saints, hope is the proof for the eternal which cannot be seen by the common and earthly eyes.⁵⁸

7. Datevatzi has high expectations for the power of hope in the human life: "Through hope the mind is elevated

⁵⁴ Ibid., 123.

⁵⁵ Ibid., 126.

⁵⁶ Ibid., 126.

⁵⁷ Ibid., 127.

⁵⁸ Gregory of Datev, Keerk Hartzmantz, [The Book of questions], (Constantinople: n.p., 1858), 574.

as Isaiah states: Those who hoped in the Lord, changed their strength, and took wings like the eagle."⁵⁹

This strength and power have significant consequences in life.

First, hope liberates us from trouble: "In you, O Lord, did our fathers hope, and you saved them." Second, hope saves from the enemy according to the Psalm: "O You the One who saves those who hope in you." Third, it gives us sustenance: "The eyes of all behold you, and you feed them." Fourth, hope makes the spirit joyful: "Joyful are all who hope in you. Eternally will they be joyful, and you will dwell with them."⁶⁰

In conclusion then, for Datevatzi, it is apparent that hope is a gift of God, which needs to be maintained through the courageous action of the human being; and, through this hope, one experiences the Providence of God and is empowered to overcome the difficulties of this life and see the glory of the eternal one which cannot be seen through common eyes and to keep the gaze upon the ultimate hope - the Resurrection of Jesus Christ.

Summary

In summary, the three theologians quoted here, Barth, Moltmann, and Datevatzi are generally in agreement as the importance of hope, of hope being given to the human by God, and of the ultimate hope being based on Jesus Christ, the one who is the Revelation of God. All three are in

⁵⁹ Ibid., 574.

⁶⁰ Ibid., 575.

agreement that the hope of humans ultimately is for the One through whom the object of hope is materialized, rather than the hoped for reality in itself. Furthermore, the seven components mentioned above can be deduced from the writings of all three theologians, although it requires much more interpretation for Datevatzi than the rest, since Datevatzi has few writings on hope. The only difference that appears to surface in the approach of these theologians is their point of connection between God and the human seeking hope. For Barth and Datevatzi, the fact that God is an Other, and beyond human suffering, is a sign of hope for the human. Thus, the distance of God from the human condition, the distance which is filled by Christ, is the hope for the human because it indicates that the human can overcome his or her discontinuity and abyss in life. Moltmann tends to emphasize the similarity between God and the human being, to the point that he emphasizes that the Father experienced in his being the suffering of the loss of his son on the cross. For Moltmann, this gives the human hope because it indicates to him or her that God is there suffering with creation, and just as the Father resurrected Christ, so will the whole of creation be renewed. Thus, Barth and Datevatzi tend to emphasize the otherness of God in relation to the human being, whereas Moltmann tends to emphasize the sameness in that same relationship.

It must also be cautioned that there could be other

CHAPTER 4

The Theoretical Psychological Basis
for the Hope Paradigm

The object relations theorist Donald W. Winnicott is chosen as the source for discussing the theoretical psychological basis of the hope paradigm because throughout his writings he emphasizes the child's need to develop hope in a providing and caring environment. If such hope does not develop then the child is likely to engage in antisocial behavior. His detailed discussion of the development of hope is helpful in establishing the psychological basis of the seven components of the Hope Paradigm.

When discussing the characterization or the representation of God by an adult, (the representation of the "Other") Winnicott points out that that representation has its beginning in the person's beginning few months of life. It is this this representation that develops as the person gains more experience in life and gives the person the opportunity to accept reality.¹ This representation of God and the relationship with it, is a relationship that a person never ceases to use until the grave, points out Rizzuto.² Therefore, when discussing the sense of the human

¹ D. W. Winnicott. "Transitional Objects and Transitional Phenomena." International Journal of Psycho-Analysis ~~34:2~~ ^{34(1953):2}.

² Ana-Maria Rizzuto. The Birth of the Living God: A Psychoanalytic Study (Chicago: Chicago University Press, 1979), 179.

components deduced from the writings of these theologians; there could be, for example, more components or less, or a variety of interpretations. Even though this set of components is not the only possibility, yet these were the ones chosen for the purposes of this work.

and the sense of the divine of these college students, it is necessary to refer to how they related to objects as infants and children, because it is likely that their personafication of God was established by the age of six and any new development will have to be related to it.³ For this reason, although the sense of the human and the sense of the divine of college students are being discussed here, yet, they are in terms of object relations theory that refers to the early months and years of the person.

Origins Of The Self

Winnicott pays close attention to what he calls the 'era' before the development of identity, a prerepresentational period. First, he proposes a prefusion, pre-integration era when the infant has an unintegrated life force. This life force consists of what he calls the "aggressive potential" and at other times "aggressive components," and of the "erotic instincts."⁴ The instincts by themselves do not act nor have a driving force. Instead, it is the aggressive component that gives life and activity to the instincts.⁵

Second, he states that there is a pre-existing authenticity in the child and a capacity on the infant's and

³ Ibid., 199.

⁴ Adam Phillips, Winnicott (Cambridge: Harvard University Press, 1981), 108.

⁵ Ibid., 109.

the mother's side to develop a greater integration of the life force.⁶ "There is a primal authenticity and innocence to the child's personality and the core of this personality is laid down prior to the formation of drives, even though ultimately drive experiences are involved in establishing the self."⁷

Therefore, the origin of the self lies within the personality of the child, in the form of unintegrated aggressive components and erotic instincts which begin and tend to develop greater integration through the mother-child relationship.

The Erotic And The Aggressive

As mentioned earlier, Winnicott recognizes that there are erotic and aggressive elements to a person's personality. The erotic element seeks its complimentary satisfaction through a relationship with an object which is experienced as merged or fused with. Thus, the erotic element seeks relatedness.⁸ The erotic element helps the child develop a sense of being based on the child's relationship with the mother and mirroring the mother's sense of being. This is the pre-identity of the child, the

⁶ Simon Grolnick, The Work and Play of Winnicott (Northvale, N.J.: Jason Aronson, 1990), 87.

⁷ Ibid., 70.

⁸ Phillips, Winnicott, 109.

identity that the child mirrors from the mother.⁹

The aggressive element seeks differentiation, a sense that there is an external separate world.¹⁰ The aggressive element invites opposition; the greater the opposition, the more it is activated.¹¹ However, aggression in the pre-ruth stage, from Winnicott's perspective, does not have the connotation that aggression has for an adult who acts intentionally; this latter form of aggression is the result of further development, especially development of anger.¹² The pre-ruth aggressiveness, though it has a destructive quality, yet is a sign of love.¹³ Aggression can be traced to the prenatal motility of the infant, and it is synonymous with activity, a life force.¹⁴ The opposition that the child experiences and his or her aggressive response to it help the child develop boundaries of his or her personality in relation to the other person and/or environment, and through it develop a sense of a real other who is different

⁹ Ibid., 110.

¹⁰ Ibid., 109.

¹¹ Ibid., 109.

¹² Ibid., 108.

¹³ Ibid., 106.

¹⁴ Madeline Davis and David Wallbridge, Boundary & Space: An Introduction to the Work of D. W. Winnicott (New York: Brunner/Mazel, 1981), 69.

from him or her.¹⁵

In Winnicott's view, within the healthy environment, the aggressive element of the infant gradually fuses with the erotic element and produces the instinctual drives.¹⁶ The erotic instincts do not have a force in themselves; it is the aggressive element that provides this force.¹⁷ However, if the aggressive element is not fused with the erotic, it dissociates from the erotic instincts, the relatedness in life, and becomes an isolated alien force within the infant.¹⁸

Thus, in the child, there is the erotic element that gives a sense of being through relatedness, and complementary to it, the aggressive element that provides the potential to acting and doing through the process of differentiation. Both are necessary in order for a person to form relationships with others, to develop a sense of oneself in relation with others, as well as begin developing a sense of self-realization. However, Winnicott points out that developmentally the erotic element is first, the sense of being, and then appears the aggressive element, the doing

¹⁵ Phillips, Winnicott, 109.

¹⁶ Ibid., 104.

¹⁷ D. W. Winnicott. Playing and Reality (New York: Routledge, 1991), 79.

¹⁸ Phillips, Winnicott 104-106.

and being done to.¹⁹

Good Enough Mothering

Through "good-enough mothering," the mother reflects back what she sees and feels, and thereby authenticates and validates a certain order within the child that leads to a sense of identity, a sense of being.²⁰ The mother has two simultaneous functions within the mother-child relationship. "The 'human' environment-mother is one way of looking at the principle caretaker's ability to provide reliable, consistent, good enough empathic situation for the infant to have and fall back if necessary."²¹ In contrast to the environment-mother, the object-mother . . . is the object of the infant's libidinal and aggressive drives."²²

The mother needs to facilitate the infant's development by becoming a collaborator with the child's illusions, while remaining simultaneously sufficiently other.²³ As the object-mother, she needs to respond to the infant's needs in a way that is unrecognized, so that the child can discover his or her identity. In the meantime though, as the environment-mother, she needs to uphold an object,

¹⁹ Davis and Wallbridge, Boundary & Space, 105.

²⁰ Grolnick, The Work and Play of Winnicott, 71.

²¹ Ibid., 86.

²² Ibid., 86.

²³ Phillips, Winnicott, 112.

environment, or medium which is "resilient and responsive enough to withstand the full blast of the primitive love impulse" of the child.²⁴ Yet this good enough mothering environment should not be noticed, but be taken for granted by the child.²⁵

The True Self And The False Self

Initially as the infant relates to the object-mother and the personality is still fused with her, the infant takes on the identity of the mother, and can be said to be one with the object-mother. As the infant becomes more demanding in needs and activities, the object-mother needs to continue cooperating with the child in such a way that the child discovers the consequence of his or her actions. Here is where Winnicott emphasizes that a paradoxical relationship is set up, where the child has the illusion that he or she is the one who has created the object-mother, whereas in reality, the object-mother would not have been created unless the mother was present.²⁶ In this manner, a continuum is set up between the child and the mother where the child can sense that the surroundings are an extension of him or her, thus the object-mother and the rest are

²⁴ Ibid., 113.

²⁵ Davis and Wallbridge, Boundary & Space, 90.

²⁶ D. W. Winnicott, Maturation Processes and the Facilitating Environment (New York: International Universities Press, 1965), 76.

perceived as "Me" by the child, a physical extension of him or her.²⁷

As the infant becomes more active and demanding, the object-mother is unable to keep up with the infant's demands. When the infant senses a lack of response for his or her needs, that is perceived as an opposition by the infant, a threat to his or her omnipotence, and the infant's aggressive element becomes operative. The infant begins to sense that there is an other, a "Not-Me" who is not completely fused and responsive with himself or herself. The infant attempts to exert his or her own omnipotence upon the object-mother, but when the infant fails to receive the complete response that he or she expects, the infant attempts to psychically destroy the object-mother.²⁸ The greater the perceived opposition of the object-mother, the infant expresses his or her aggressiveness with greater intensity, and the infant attempts figuratively and literally to destroy the object-mother.²⁹ Meanwhile, as the environment-mother continues to sustain and provide for the infant as the latter tries to destroy the object-mother, the infant realizes that he or she does not have complete control over the other, and even as the infant feels

²⁷ Ibid., 76.

²⁸ Ibid., 76.

²⁹ Ibid., 77.

destructive toward the mother, yet he or she is sustained. The basis of hope begins to develop within the child as he or she realizes that there is an other beyond himself or herself who provides even when he or she is incapable of providing.³⁰ This is an indication that there is a presence beyond the child that can provide even when the child cannot by his or her own efforts. As this process continues, the fusion begins between the internalized object-mother, against whom the destructive impulses are directed, and the internalized environment-mother who provides the sustaining environment. It is this fusion of the two that leads to the development of the True Self, because the child is able to discover and differentiate between oneself and the other person, the mother, and able to realize both as being real. This Self can be both responsive to the infant's needs, the erotic element of relatedness, and also hold up to the child's needs for separation, the aggressive element. In this manner, the child's aggression is fused with the erotic instincts which in turn become alive and gain potency.³¹

On the other hand, if the mother does not hold up, if the object-mother cannot withstand the aggression of the infant or the environment mother cannot provide for the child either intentionally or unintentionally (as for

³⁰ Ibid., 76.

³¹ Ibid., 76.

example by not allowing enough time to meet the child's needs, not being empathic enough, or by being too directing towards the child and thereby not allowing the child to discover his or her self)³² then the two mother figures do not fuse, and the child cannot experience the full strength of his or her love directed and applied toward an other.³³ The child develops the sense that he or she cannot be true and authentic to his or her self, and fully direct his or her own love and energy toward an other, because the other may not be able to survive the love impulses.³⁴ As a result, the child learns to compensate by not being true to the self, by withholding drives toward others, and developing a social self that is not authentic, but one that is necessary for survival since it becomes a means to get along with other human beings. It is this unauthentic self that Winnicott calls the False Self.³⁵ "Without a False Self, or in healthy terms, a social self, a True Self would never be able to survive in the world. Of course, there has to be enough of a true sense formed in order for one to have a sense of falseness."³⁶ If the False Sense is too

³² Ibid., 76.

³³ Grolnick, The Work and Play of Winnicott, 71.

³⁴ Ibid., 71.

³⁵ Ibid., 71.

³⁶ Ibid., 71.

overbearing, the child loses own authenticity and spontaneity in life and becomes too accommodating.³⁷ He or she feels a sense of betrayal.³⁸ For this reason Winnicott always encourages the need for authenticity as opposed to compliance.³⁹

The Development of Hope

During the fusion process, as described above, while the child attempts to destroy the object-mother, through good enough mothering, the child senses that the object-mother holds up to his or her aggressive attacks. The survival of this object in the face of destruction leads to its appreciation by the child. It is as if the child states: "You have value for me because of your survival of my destruction of you."⁴⁰ This acknowledgment that the mother is the object of his or her desires, and simultaneously the object of his or her destruction, creates within the child a sense of guilt for attempting to destroy the object of his or her love. If the object-mother continues to hold up, then the child can move from a sense of guilt for attempting to destroy an object of his desire,

³⁷ Ibid., 72.

³⁸ Phillips, Winnicott, 145.

³⁹ Ibid., 145.

⁴⁰ Davis and Wallbridge, Boundary & Space, 70.

to a sense of concern for the welfare of that object.⁴¹

While developing concern, when the child recognizes that even in the face of his or her attempts to destroy the object-mother, he or she still receives sustenance from an environmental-mother, he or she develops hope. The child develops hope from the experience that although he or she is not omnipotent and cannot fully control the other, yet he or she still receives provision from a source that is other than oneself and beyond one's ability to control.⁴² In this manner, the child can have a "real" relationship with an other and maintain hope that that person or environment is permanent and will be present to support him or her.⁴³

Antisocial Behavior

For Winnicott, "the antisocial tendency implies hope,"⁴⁴ and it is a sign of the child's need "to get back behind the deprivation moment or condition."⁴⁵ When the conditions are appropriate, the child unconsciously feels the urge to regress prior to the moment of deprivation and undo the anxiety or the confusion that had taken place when

⁴¹ Phillips, Winnicott, 107-108.

⁴² Ibid., 110.

⁴³ Ibid., 110.

⁴⁴ D. W. Winnicott, Deprivation and Delinquency (London: Routledge, 1992), 121.

⁴⁵ D. W. Winnicott, Home Is Where We Start From (London: Norton, 1990), 92.

the object mother or the providing environment had not withstood the child's aggression.⁴⁶ Winnicott refers to two sources of antisocial behavior: One is seeking the object-mother and the other is seeking the environment-mother or the providing environment. In the first case, the child senses that the object-mother, the object of his or her aggressive impulses, had not survived the aggressiveness, and the child attempts to regain the lost object. For example, as an antisocial act, the child attempts to steal. However, it is not the stolen object that is sought, but instead it is the recovery of the object-mother that is sought.⁴⁷ By rediscovering his or her internalized object-mother within the environment created with the analyst, the child is able to redirect his or her aggressive and erotic elements towards one person, and through it develop hope that a relationship does not have to be accommodating only, but rather can hold the love impulses regardless of how aggressive they may be.⁴⁸

The second case of antisocial behavior is the consequence of a family breakup or the lack of the safe environment within which the child can exercise his or her aggressiveness. In this instance, the child's antisocial

⁴⁶ Ibid., 92.

⁴⁷ Ibid., 93.

⁴⁸ Ibid., 93.

behavior appears as destructiveness. By destroying object and surroundings around him or her, the child is searching for an environment that can survive his or her destructiveness. When an environment, such as a family environment or an analyst, survives his or her destructiveness, the child may find that it is safe to exercise his or her aggressiveness.⁴⁹ Through the recovery of his security to exercise his or her aggression, the child is able to go back and fuse his or her aggressiveness with the instincts, thus be able to exercise his or her instincts freely and with freedom, and therefore develop greater satisfaction in life.

While discussing the subject of antisocial behavior, Winnicott speaks of the role of the mother and that of the father that may be appropriate to the results of this work. Winnicott points out that "[w]hen a child steals sugar he is looking for the good mother, his own, from whom he has a right to take what sweetness is."⁵⁰ However, when the child is stealing outside his or her home, he or she is looking for that structure in the environment that can help him or her gain the freedom to act. In this case, Winnicott says that the child is looking for the father.

In full-blown delinquency it is difficult for us as observers, because what meets us is the child's

⁴⁹ Ibid., 94-95.

⁵⁰ Winnicott, Deprivation and Delinquency, 116.

acute need for the strict father, who will protect mother when she is found. . . Only when the strict and strong (who can be loving too) father figure is in evidence, can the child regain his primitive love impulses, his sense of guilt, and wish to mend.⁵¹

It is apparent then that for Winnicott, the role of the father is not secondary, but has a significant effect upon the behavior of the child and later the person. This points to different roles of the mother and the father in the development of the child, which will become more apparent later on as the college students' differing relationships with their mother and father are discussed.

Winnicottian Analysis of a Deprived Child

The intent of this section is to discuss how a person is able to restore one's True Self if it had not been established through the normal maturational process due to deprivation. This will become important in analyzing the hopes of students as well as the cases where there is a need to develop hope in an adult. In discussing the regressive behavior of patients in the case of psychological disorders, instead of looking at them as a reaction to anxiety, Winnicott prefers considering them as signs of communication on the part of the patient.

The regression represents the psychotic individual's hope that certain aspects of the environment which failed originally may now be relied upon, with the environment this time succeeding instead of failing in its function of

⁵¹ Ibid., 116.

facilitating the inherited tendency in the individual to develop and mature.⁵²

Winnicott points out that in the development process, if the adult "broadcasts" his or her opinion too much and thus imposes upon the child, the child forms a False accommodating Self, instead of discovering the child's own True Self. Thus, the responsibility of the analyst is to slowly and even unconsciously communicate with that True Self, and allow the patient to discover that True Self. For example, he describes the analysis of an adult who appeared to be very accommodating and working hard with the analyst. Occasionally, the analyst would point to the missing aspects of the patient's personality, by saying such things as 'You have no mouth' or 'You have not started to exist yet.' Interjections of this nature at the appropriate moment communicates to the True Self the falseness that it is upholding under the False Self, thereby giving the security for the True Self to express itself. Winnicott quotes this patient of his who said: "The only time I felt hope was when you told me that you see no hope, and you continued with the analysis."⁵³ It is this direct but often unconscious communication that the analyst provides for the patient in order for the latter to discover own developmental deprivation on his or her own time.

⁵² Winnicott, Maturational Processes, 128.

⁵³ Ibid., 152.

The older the patient the more dangerous the analysis may become for the patient and analyst, since there is a need by the patient to express aggressive behavior while the analyst needs to survive, literally and figuratively, the aggressive and destructive behavior of the patient. Winnicott gives examples in which analysts are accused by patients of changing the place of objects in the room or having other patients as favorite ones. He suggests that instead of attempting to give simple explanations to the patient's needs, it is the responsibility of the analyst to go back with the patient to where that patient perceives to be, and then help the patient work through the disillusion.

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The Female and the Male Elements

Winnicott attempts to give shape to the child's behavior in concrete terms by attempting to relate to the female and male element in every person be it a woman or a man, even though he realizes that this an extremely difficult task.⁵⁵ As mentioned above, it is important to realize that for Winnicott female and male elements do not exist independent of one another; instead, they are complementary. Winnicott points out that he did not find describing the male element as "active" while the female

⁵⁴ Winnicott, Home Is Where We Start From, 97.

⁵⁵ D. W. Winnicott, Playing and Reality (London: Tavistock/Routledge, 1991)

element as "passive" to be appropriate; consequently, he remains with defining the two elements as male and female.⁵⁶

The female element, the relatedness and the being one with "underlies the ability to 'hold' and to provide ego support at the very beginning of life. . . . The 'purely' female element in the infant (be that infant male or female) establishes 'what is the simplest of all experiences, the experience of being.'" ⁵⁷ No sense of the self emerges except on the basis of the female element. It is through this female element that the infant forms the initial sense of identity through the mother, that simple sense of being.⁵⁸ This identity of the infant which develops within a few weeks after birth, "relies on the capacity of the mother (who is still part of the infant from an object relations viewpoint) to be someone 'who is' and not someone 'who does,' until the infant is ready to initiate the doing."⁵⁹

In contrast, it is through the male element, the aggressive element, which the child faces and even invites opposition, and experiences differentiation through which he or she can see and relate to the other person as a Not-Me.

⁵⁶ Ibid., 76.

⁵⁷ Davis and Wallbridge, Boundary & Space, 90.

⁵⁸ Ibid., 90.

⁵⁹ Ibid., 105.

"Drive satisfaction enhances the separation of the object from the child, and leads to objectification of the object."⁶⁰ Furthermore, the male aggressive element gives impetus to the instinct, which creates a sense of potency and satisfaction of the child's desires, and leads to greater organization.⁶¹ For this reason, Winnicott points out that the female element, by being one with the other, sets up a sense of relatedness without necessarily experiencing one as an other. It is within this relatedness that the male element gives the sense of being different from the other, the sense that the relationship is real.⁶²

In the above described perspective, the female and male elements act in a complementary way, in helping a person relate to an other while having the sense of that relationship as being real. Within that real relationship, the female element is characterized with relatedness and oneness with the other, whereas the male with separateness and differentiation from the other. In the development and expression of hope, whereas hope occurs within the overall context of the relatedness which is characterized by the female element, it is the male element that makes real the presence of the permanent other who provides under all

⁶⁰ Winnicott, Playing and Reality, 80.

⁶¹ Davis and Wallbridge, Boundary & Space, 90.

⁶² Phillips, Winnicott, 109.

circumstances, and can be counted upon for a hopeful relationship.

Regarding the Seven Components of the Hope Paradigm

How does Winnicott's perspective on the development of hope relate to the seven components deduced from the theological analysis of hope? Here is an discussion.

1. The foundation of hope is laid when a person recognizes a discontinuity and an abyss in a living relationship which is perceived to be vital to him or her. From Winnicott's perspective, the necessary foundation of hope is laid when the child realizes that he or she is not omnipotent, and cannot control his or her environment. The child experiences a threat to his or her survival because he or she cannot control the object-mother. When this obstacle arises, the discontinuity is sensed in one's relationship with his or her needs for survival. This discontinuity becomes the catalyst for establishing the foundation for hope.

2. The person attempts to overcome that discontinuity and abyss on his or her own efforts, but finds it insurmountable. The child does not give up when he or she senses that the object-mother is not responding to his or efforts to control. Instead, the child acts aggressively to destroy the image of the object-mother that is threatening his or her own survival. However, because the child cannot destroy the figure or the surrounding environment, the child

realizes his or her own lack of omnipotence.

3. *The person seeks to establish an empowering relationship with an "Other" which can offset the inability to overcome the discontinuity and the abyss.* From beyond the child's ability to control, the child experiences the support of the environment-mother. Although the child continues his or her attempt to destroy the object-mother, the environment-mother continues to support and provide for the child. The child continues testing the environment, by attempting to destroy it. Rightfully Winnicott points out that the child does not expect this support from the environment-mother. So the child does not even seek this support at first, but instead he or she discovers that it exists after the attempts to destroy the object-mother begin and the child discovers his or her own lack of omnipotence. Initially this search is unconscious, but as the child grows, this search for a source of environmental provision becomes more conscious and direct.

4. *In seeking the empowering relationship, the person seeks a reliable "Other" entity more powerful than oneself.* The child gradually experiences the fusion of the object-mother whom he or she was attempting to destroy, and the environment-mother who has been providing support for the child. When the two figures fuse, the child experiences a sense of guilt because the figure who is supporting him or her is the same as the one whom he or she is attempting to

destroy. It is at this point that, Winnicott points out, "somehow guilt turns into concern." Concern develops for the other who has been providing for him or her.

Consequently, the child realizes that there is an Other beyond oneself, a Not-Me, more powerful than oneself and beyond his or her ability to control, who provides nourishment, and whose support can be hoped for.

5. *The person actively awaits for the object of hope to materialize by modeling one's relationships after the hoped for relationship with the Other.* As the child awaits for the two internal mothers to fuse into one person, two simultaneous occurrences take place. On the one hand, the child seeks a providing relationship that will take care of his or her needs. Simultaneously, the child seeks a relationship that will hold up to his or her aggression. Consequently, while awaiting, at times the child acts in a way that indicates having a relationship, as Winnicott states "wanting to lose oneself in a relationship," i.e., the erotic element, and at other times, the child seeks to destroy that relationship, i.e., the aggressive element. Thus, while waiting, the child behaves as though with a split personality, which in reality is a way for the child to test and assess the integrity of the relationship with the mother. If the relationship upholds, the mother figures fuse together, then the child develops hope and can express his or her relatedness as well as aggression toward one

other person without developing a split personality. If the relationship does not uphold, then the child continues to await for that validation by behaving as though possessing a split personality, and finds oneself back at component number 1 mentioned above, facing a discontinuity and an abyss. So during this component, a child validates the integrity of the relationship, and either moves forward towards continuity and fulfillment, or returns backwards to the discontinuity and abyss, and begins searching for a provisional environment again.

6. *As a consequence of hope, the person receives what he or she perceives as a realistic direction and motivation in life, and a place in his or her perceived history.* In the development of hope, the person needs to sense that the other is real, be it a person or an environment. Further, when the child develops hope according to Winnicott, he or she can develop realistic expectations from oneself and from others. As an adult, the person can learn to express both his or her positive as well as negative feelings to one person, and through that ability one learns to form dependable relationships. However, if a child does not develop hope, then he or she develops relationships which are split in the sense that the positive emotions are expressed to one person, but due to guilt toward that person, the frustrations are expressed to others. As a result, a person cannot maintain relationships, and

terminates them when feeling guilty and frustrated. This inability to express the full spectrum of emotions to another person may be internalized as well, and a person may not be able to face his or her complete spectrum of emotions, and through the False Self have to constantly accommodate. If development proceeds in a healthy manner, the person gains a sense of integration that gives him or her a sense of progress within the context of life and relationships.

7. *Through hope, the person is empowered to overcome the suffering, and perceive a greater continuity and fulfillment in life.* Through hope, the person develops a sense of spontaneity and the power to live a creative life. This correlates to the theological notion of "passion for life." Winnicott makes an observation that becomes crucial here. He points out that the basis of the hope is laid when an opposition from the environment arises during which the aggressive element of the self is released, and subsequently, this energy is fused with the instincts giving them impetus. For Winnicott, this aggressiveness represents the power to live. It is this "power" to live which can come closest to the passion for life which hope is seen to provide from the theological perspective.

Therefore, one can conclude that the steps and the effects of the development of hope for Winnicott, can be correlated with the writings of the theologians mentioned

above. This does not mean that this is the only interpretation of Winnicott's work, but that it is an interpretation, just as it was for the theologians. Therefore, these components can be further utilized to form a paradigm that describes the development and the effects of hope from the hoping person's perspective.

Summary

In summary then, Winnicott's understanding of the development of hope from an object relations perspective gives the tools necessary to psychologically discuss the development in and changes in the reality of the sense of the human and the divine in relation to one's living circumstances. Although these are not the only possible ways of categorizing Winnicott's understanding for the development of hope, but there is a correlation between his understanding of the development of hope and the seven components of the Hope Paradigm developed based upon the theological sources. These theological and psychological tools and their correlation, allow one to analyze a person's hopes and develop a sense of the human and the divine as they are perceived to take part in the development and realization of those hopes. In the next chapter, the Hope Paradigm will be illustrated through the lives of the people in Armenia, in order to gain an appreciation for the life in that country and gain an appreciation of how this Paradigm may function in general within a given population.

CHAPTER 5

Development of the Hypothesis

In this chapter the seven components in the development of hope will be further explained through examples of current life in Armenia. This will also be used as a way to familiarize the reader with life in that country. These will be general observations, so exceptions to these situations are possible. Furthermore, some general contrasts will be made with the life in the United States, though the focus is on the life in Armenia. Based on these, the Hope Paradigm will be developed and related back to its components.

1. Hope is initiated when a person recognizes a discontinuity and an abyss in a living relationship perceived to be vital to him or her. The mention of hope generally seems to arise at times of distress and crisis; whereas, at other times although it may exist, it operates in more subtle ways.

Considering the history of the Armenians during this century, the hope to survive has been part of every generation's vocabulary. Early in the century, the Genocide of 1915 took place, where one and a half million Armenians were massacred. There were hardly any Armenians who were unaffected by these massacres. Those who lived in Eastern Armenia, now the republic of Armenia, saw a different kind of oppression. Under the Communist regime of the Soviet

Union, Armenian's religious expression was severely oppressed for seventy years beginning in 1921. Just as the Communist regime was beginning to crumble, an earthquake in 1988 killed tens of thousands of people; and, simultaneously, a blockade was placed on the country because of the regional wars. Thus, since 1988, there has been a shortage of food, shelter, and energy in Armenia. Although the collapse of the Communist regime and gaining of independence for former Soviet Republics was a positive step, it also brought political and economic instability to the former Republics. In the midst of this constant instability and turmoil, recognizing discontinuities and abysses in one's ability to survive become very apparent. It is not surprising then that Armenians in Armenia very often state: "*Hooysov eh vor gabreenk*" (Hope is our sustenance in life).

In contrast to this situation, living in the United States usually means the availability of food, shelter, and energy. There are, of course, exceptions. However, the exceptions in the United States are those who do not have these resources, whereas the exceptions in Armenia are those who have these resources. Although these resources are available in the United States, there is a greater need for closeness between family and community members in comparison to countries such as Armenia. Family visitations and evenings spent together every day of the week are very

common in Armenia. In the United States, however, this pattern is rare because "everyone is busy," especially in the urban centers. Thus, the discontinuity and the abyss appear to be of a different kind in the United States than in Armenia.

Therefore, since various countries and communities have different available resources they also have various discontinuities and abysses in their lives. Although these varied situations result in varied hopes, the fact that hopes are present is a constant occurrence.

2. *The person attempts to overcome that discontinuity and abyss on his or her efforts but finds it insurmountable.* Since 1988, the Armenians in Armenia have become very aware that their resources for food, shelter, and energy are very limited. Even those with financial and political resources find it difficult to fill these needs. Thus, their lack of omnipotence became very apparent: Unless aid was given from other countries, no resources were available locally.

In the United States on the other hand, the turmoil has been more in the lack of a sense of security. The news media pedals lurid stories of crime, drug abuse, and medical ailments. In turn, people feel a lack of omnipotence not because of lack of food, shelter, or energy, but because of a lack of personal security.

In Armenia and the United States, the situations within the country force people to realize their lack of

omnipotence, however differently. This sense is much more visible and immediate in the everyday life of Armenians than in the Americans.

3. *The person seeks to establish an empowering relationship with an "Other" which can offset the inability to overcome the discontinuity and the abyss.* Especially after 1988, it has become very clear in Armenia that having relationships with others is crucial. These include relationships with neighbors as well as relationships with those in power as means for survival and progress in life. Although some are willing to sacrifice more than others to attain their connections, all seek some ties with those who are in influential positions. These include marriage with those in power or from outside the country, seeking foreign-born persons as wedding or baptismal godparents, establishing ties with businesses and institutions outside Armenia, etc. The point is not that these trends do not exist in other countries. They do exist in every community and society. But in Armenia, which is in the midst of a crisis, they become more intentional and obvious for all to see.

It is likely these trends are also present in the United States, though more subtle and usually directed toward career and business development. For example, some students may attend a specific university because it is prestigious in a given field, or a person may want to join a

certain business organization or country club in order to rub shoulders with a crowd that could be economically beneficial for him or her. Again, although the object which is intended to be attained may be different, the need to establish empowering relationships with others in order to attain that which is hoped for is a common occurrence in societies.

4. *In seeking the empowering relationship, the person seeks a reliable "Other" entity more powerful than oneself.*

A visitor to Armenia becomes immediately aware of what it means to be a "powerful Other." Some people will always approach another person, especially one who seems to hold financial resources, with the intent of gaining financial resources themselves. Visitors are often approached for this purpose. This approach and request for help gives a sense of omnipotence to visitors, and many crave this feeling.

However, there is a more subtle issue that is not as obvious. Many of those who approach a visitor are not seeking gains at all. As a matter of fact, they are too proud to accept any gifts. Instead, their intent is to tell their story to someone who is outside of their crisis, who is not affected by their turmoil. In this way, they can tell their story to someone who is for them, a "powerful Other." It is this need to share with a perceived more "powerful Other" which many visitors do not recognize.

Aside from sharing, there is also a need for reliability. It is not sufficient that a visitor listen, but it is also important that that relationship be or become reliable. In other words, it is not enough that a visitor may listen to someone's problems. The visitor must help in a concrete way, as well, in an area which corresponds to the need of the person asking for help.

This reliability can break down in a number of ways. A visitor may be insensitive and respond to a person's needs in a condescending manner. Or, a visitor may leave and never again be heard from. It is especially disappointing when a visitor makes promises and does not follow through. As a result, although many visitors are approached and with whom stories shared, few are the relationships with those who are maintained. The "powerful Other" then becomes not necessarily a visitor but a powerful person within the country or the community who appears not to be affected by the seeking person's difficulties and actually helps the person in need.

This is especially true then for God, who is seen as reliable because no human power has conquered God. And, in turn, it is believed that God has sustained the Armenians for centuries despite their tribulations. Likely this has developed because 'God' has been the last hope for Armenians at numerous periods throughout their history. For this reason God is seen by many as "The Powerful Other" who is

extremely reliable. Many speak of "The God of Our Fathers," indicating the God who sustained our ancestors.

In the United States, however, the search for the more "powerful Other" is more subtle. Especially in a society where the individual is hailed as one who can accomplish anything that he or she wants, the emphasis generally tends to be placed on the individual and his or her capabilities rather than on one's need for relationships. One simple example of this subtle need for a reliable "more powerful Other" is the presence of so many specialists. They could be seen as the "powerful Other," the expert in a given area of life.

There are exceptions to these trends in both countries. However, the point remains that in Armenia some of these basic human trends are seen and expressed more visibly and concretely.

5. *The person actively awaits for the object of hope to materialize by modeling one's relationships after the hoped-for relationship with the Other.* In a country which has seen so many political, economic, and even cultural changes over the past seven years, planning is next to impossible. As a result, all one can do is wait and see how life unfolds on a daily basis. On the other hand, since there is a shortage of every possible resource, one does not have the option of being idle. Consequently, many have learned to compartmentalize their lives, i.e., learned to

live on a daily basis. They have also learned to do short-term planning, where plans are flexible enough that they could be changed at a moment's notice.

In contrast, in the United States, short as well as long-term planning is taken for granted for a majority of the people. For example, young people are encouraged to save for their retirement thirty or forty years before they retire. Those with newborn children are encouraged to save for their children's college education. These concepts are not practical for most Armenians, for instance, simply because of the instability of the currencies. A devaluation similar to the one four years ago could wipe out a whole life's savings, as it did to many then.

Therefore, whereas in the United States individual persons have the opportunity to think and plan ahead, the same opportunity is not available for Armenians in Armenia in general. Instead, they hope and wait for the economic situation in Armenia to be well. However, they realize that in the meantime they have to work and actively search for opportunities.

6. *As a consequence of hope, the person receives what he or she perceives as a realistic direction and motivation in life and a place in his or her perceived history.* Many Armenians believe that the situation in Armenia will improve. When asked "What if it does not become better and it even gets worse?," they respond in a very interesting

way: "We have no other choice. We hope it will eventually get better. Regardless of how bad the situation becomes, we have no choice but to hope for the better." This gives them a very realistic outlook in life, knowing that their situation will not improve overnight, and it may even get worse before it gets better.

This sense of realism also gives the people a sense of direction and motivation. They receive a sense of direction because they realize that they need to pick and choose studying and working in areas that have higher probability of success in the future. In this way, whether their views about the future actually materialize or not, they actually have a direction in life.

They also have a motivation in life because they believe they are improving their chances of survival and success. Yes, the situation in the future may change and will likely change, but their chances for adjusting will be better than if they were sitting idly.

A major part of their hope is the fact that Armenians have seen difficult times such as these for thousands of years and have survived by the grace of God. Instead of frightening them, the current difficulties reconfirm that they are true Armenians because Armenians have always faced difficulties. They will remain Armenians because just as their foreparents have done, they, too, will overcome these difficulties and survive to see better days. Thus, they

perceive a sense of belongingness in history.

Generally, the elderly in the United States have developed this sense of direction, motivation, and belongingness by being through the depression or a major war or conflicts. The young, on the other hand, do not share this experience with their elder generations.

Therefore, in Armenia, people of all ages through their hopes, sense that they have a place in the history of the Armenians and even of the world because of their current difficulties. The young people especially, as for example, both American and Armenian-American students in the United States lack this clear and concrete vision.

7. *Through hope, the person is empowered to overcome the suffering and perceives greater continuity and fulfillment in life.* The fact that hope unleashes or releases a passion and a sense of courage for living became more apparent among the people who live in the 1988 earthquake zone and to those who have lost loved ones in the continuing war on the eastern border of the country. It would have been taken for granted that these people would have been totally devastated and discouraged. Instead, they appeared to work harder than ever before. It could be because they fear that they may be stricken with tragedy again, or it may be that they are attempting to cope with their grief. Regardless, they have a very deep appreciation for life and human relationships. They want to utilize life

to its fullest.

There is also a parallel amongst the survivors of the 1915 Genocide. Those women, who are in their eighties and nineties today, work to their utmost capacities and encourage others to do likewise. Instead of the Genocide and the loss of loved ones becoming a reason to resign from life, it has become a reason to delve deeper into life and human relationships.

Therefore, through hope, one appears to come in touch with energies that he or she did not even know existed. This gives a person more courage and passion for living even after the object of hope has been realized.

Hopefully, the discussion of the seven components has made it clear that they are visibly part of the fabric of the everyday life in Armenia. However, they take more subtle ways in the life in the United States, be it amongst Americans or Armenians.

These observations of life in Armenia are very important as the student interviews are discussed for two reasons: first, because it will bring out the frustrations and the difficulties of the students in Armenia; and second, because it will point out how the life in the United States has influenced the Armenian-American students to be like their American counterparts in certain areas, instead of their Armenian counterparts in Armenia. Still though, the Armenian-American culture remains a culture of its own.

The Hope Paradigm

By combining the above mentioned components, the following Hope Paradigm can be formed.

Hope is the holistic empowering experience in the present of overcoming a discontinuity and an abyss in a relationship and seeking greater continuity and fulfillment in life, through an empowering reliable relationship from the past leading to the future.

Discussing Terms of the Hope Paradigm

Below is an explanation of the terms utilized in the Paradigm as they relate to the seven components.

1. The total involvement of the person who is hoping is thus a *holistic* involvement.

2. There is a need to recognize a *discontinuity in life*, which could be major or minor from the person's perspective.

3. There needs to be the attempt to overcome the discontinuity on one's own efforts but to be found impossible to do so.

4. One needs to find an event, personally or vicariously experienced, which promises that one's needs will be overcome *through a relationship* with an "Other."

5. This relationship with an Other needs to be *empowering* enough to help a person overcome the discontinuity.

6. This relationship with the Other needs to have been

tested in the *past*, either by oneself or vicariously through another person and needs to be found as a *reliable relationship* to overcome a previous discontinuity and the abyss being faced in the present.

7. However, this relationship needs to be such that it will also remain reliably empowering and continuous as it is *leading to the future*.

8. While awaiting for the object of hope to materialize, the person acts and does not sit idle. Yet, this activity or life is not accidental. Rather, it is modeled after the hoped-for relationship with the Other. Through this modeling, the hoping person assesses the validity of his or her hope.

9. A very important test for this relationship is that it needs to be *empowering* the person as he or she faces the discontinuity here and now, in the present.

10. Yet, this relationship cannot just end when the immediate crisis of the discontinuity is over. Instead, it must help the person in the future so that if again the person perceives a crisis, through the relationship that person again *seeks continuity and fulfillment* of his or her needs in the future.

Summary

The intent of this chapter was to illustrate how the Hope Paradigm functions in the life of individual persons within a general population of a country. By illustrating

the Hope Paradigm in the lives of the population living in Armenia, hopefully this chapter also gave the opportunity for the reader to compare and contrast the life between Armenia and the United States. This will hopefully facilitate the understanding of the methodology for interviewing the students in Armenia, as well as give the cultural context within which the hopes of the college students living in Armenia develop and function. In order to illustrate how these seven components of hope and the Hope Paradigm function in the lives of specific persons, in the next chapter they will be applied next to the empirical data gathered through interviews with college students.

CHAPTER 6

Research Methodology

In this chapter, the decisions that led to the choices made for the design and the gathering of the empirical data are discussed.

Background

There was a significant amount of research and interview trials conducted in order to evaluate (1) the relevance to and the understanding of questions by the students, (2) the relevance and concreteness of their responses to the purpose of this work, and (3) the terminology and the concepts to be translatable and utilized cross-culturally. Furthermore, sufficient data in the appropriate field had to be gathered in order to analyze the data theologically and psychologically and to test a hope paradigm that integrates the operation and the interaction of the human and the divine perspectives in the development of a person's hopes. Some of these efforts are described below first to explain why certain choices have been made, and second, to give background for further discussion later on.

In Search for a Way to Describe the Experience of Hope

An intent of this work is to evaluate the student's perspective of his or her experience of hope, and the interaction of the hoping person's sense of the human and the sense of the divine within that experience of hope.

At first, attempts were made to ask the student to describe how he or she sensed cognitively and affectively at the moment of the experience of hope. However, it soon became apparent that in the United States, the older the students, the more versed they were in the language of describing their thoughts and emotions. Further, if the students had experienced problems within the family, they were more familiar with the therapeutic terminology. Finally, the women tended to share details of their experience more than men. Based on these observations it was decided not to ask about the experience of hope but rather to ask about someone that one knows who is hopeful. This turned out to be a decision in the correct direction, because almost none of the students in Armenia were familiar with the use of these psychological terms that a few had used in order to describe their experience of hope.

There is a further difference in the cultural perspective between the U.S. and Armenia. When a verbal statement is made by a person, the question is asked in the U.S. of whether that was a merely cognitive statement or was there affect associated with it. In Armenia, it is taken for granted that when a person makes a statement, it contains the totality of that person's commitment, cognitively, affectively, and even actively. This became apparent when a few students in Armenia were asked about their experience of hope. They responded by affirming that

the whole person believes - not just a fragment of that person. This is reminiscent of Barth's statement about the whole person believing - not just a fragment.

But, when a person makes a statement in Armenia, does it always include the cognitive and the affective simultaneously? Do more people make cognitively and affectively integrated statements there than in the U.S.? Although many can venture an answer, no one really knows. It is an important topic for a future work in itself, and it is beyond the scope of this work. The purpose here is to gain an insight into the person's perception of the experience of hope, therefore the student is asked how he or she perceives a hopeful person, and what are the characteristics of such a person.

The Role Model Concept

Since it was observed that a direct concrete, congruent, and consistent statement of how a person experiences hope will not be possible to be obtained, the question asked was about a "hopeful role model." This would be the person that the student believes who represents being a hopeful person. In order to gain more concreteness, "with whom you have experience" was added.

Furthermore, the interviewees were asked about two hopeful role models: One in the family, and one outside. The one outside being the "Most Hopeful Person" and the other, the "Most Hopeful Person in the Family." Sometimes,

the two coincided. Next it was asked if the person wanted to emulate that role model and in what way and why was that important for him or her in life, in the present as well as the future. Again, this was helpful in the United States in order to get concrete experiential data. Later it was found that it would have been the only way to gain any information in Armenia since, in that culture, persons are not encouraged to speak of their experience directly.

Comparing Hope with Other Similar Sounding Concepts

One of the initial attempts made in order to define the experience of hope was to ask the student to compare and to contrast the experience of and the definiteness with "hope" and of terms such as "wish," "think," "believe," "desire," "want," etc.. However, it soon became apparent that the variation in the definition of these terms was too great in order to deduce any trends or comparisons between the terms. It was known from the beginning that these terms may not be able to be placed in exactly the appropriate context in Armenia; but, when the significant variation was observed in the U.S. alone, it was obvious that the cross-cultural comparison will be even more difficult. Therefore, this method of questioning and attempting to evaluate the experience of hope was eliminated.

Most Hopeful Person and Most Religious Person

As the format and the basic area for questioning during the interview were being established, a number of students

were asked questions to see if they could comprehend them; and, if they were able to respond to them in enough depth, detail, and concreteness, their responses could be compared and contrasted with some confidence as to their validity.

As the questioning began, it immediately became apparent that all students, regardless of the culture, would not speak of God or the spiritual dimension of their lives (even though I was wearing the clergy collar) unless they were asked specifically about God and God's involvement. As the term "God" entered the conversation, immediately the term "spiritual" or "religious" also entered the conversation. Consequently, it became necessary to ask questions about spirituality and religiosity, not in order to define both but to have a better understanding of hope and hopefulness by comparing and contrasting it with the term "religious." As it turned out, this differentiation led to a very important observation which is discussed below.

As a further note, in Armenia, the term "spiritual" is sometimes associated with religious sectarians; consequently, the term "religious" was used in the United States and was later used in Armenia. However, there was no attempt to differentiate between the English terms such as "spiritual" or "religious" or "faithful," simply because it would not be possible to place the terms in the same context in Armenia as in the United States.

The Situation in Armenia

Some historical information will be presented here about Armenia in order to indicate the chaotic trend of life the student interviewees there have observed in the past few years.

As a nation it has a civilization over 3,000 years old but has not had a significant period of independence since 1375. Finally, it gained independence in 1991. But, because it is a land-locked country and has been in a blockade since 1988, the country faces major economic challenges. Due to a lack of energy, very few factories work, and the majority of people receive their income by trading and selling goods. Educational institutions are operating; but, due to extremely limited energy resources, they do not have the capabilities that would normally be expected of their programs.

There are a number of points that need to be made. First, the Armenians have a very long history and civilization. Second, they have always faced wars and occupation. Third, just a few years ago Armenia was very progressive in every aspect of life - politically, economically, in the arts and sciences, etc. However, over the past few years mainly due to the economic difficulties, the situation in the country has gone from bad to worse to worst. Many institutions, such as the universities and colleges, are forced to shut-down or provide only some of

the services they used to provide earlier. Fourth, although the country is independent, there is a great deal of uncertainty, shortages, and a high inflation rate. Fifth, there does not seem to be any relief in sight. Therefore, a people with such pride in their history and nation, who were elated to gain their independence, now face living conditions which are almost as bad as they were immediately after World War II; and, they do not see any relief in sight. This is especially difficult for the young, the college age because the chances of them having a career or even a future in a country which already has an overabundance of trained professionals are very disheartening.

Differences in Cultures

There are a number of key differences between the Armenian, Armenian-American, and American cultures within which the interviewees live. The American culture, at least for those Americans who were interviewed, is one of freedom, rights, and opportunities with a diversity of people and views.

The Armenian-American culture is more specific and defined within the immediate community which is centered around the Church. There are Armenian political, cultural, and professional organizations, but the Church is the hub of the community. Those who form this community are persons and families who willingly identify themselves as American-

Armenians. Those who would rather not be identified in that manner have the option of not taking part.

For the Armenian in Armenia, the country of Armenia is the hub which brings the people together. People realize that their survival is based on the survival of the country. There is a major difference between the United States and Armenia as an independent country. Although the United States and its citizens do not sense an immediate danger to their country or themselves, Armenia and the Armenians there do sense this danger. The perceived danger forces the people to depend on each other more so than in the United States. Therefore, carrying an Armenian identity is not voluntary in Armenia as it is for those who continue identifying themselves as Armenian-Americans in the United States. Therefore, it is the belongingness to the country that becomes the hub for the Armenians in Armenia. Overall, for both Armenians in Armenia and American-Armenians in the United States, there is always a reminder that a choice has been made to belong to the Armenian culture, which is not as visible and obvious for the Americans.

Differences in the Expression of Faith

All three groups acknowledged their faith or belief system to be Christian. However, as expected, some claimed to be closer to the Church than others and some better educated in Christianity than others. Attempting to develop a group of students with "equal" or "comparable" sense of

religiosity or involvement in church life would have been an impossible task, due to the different forms of religious expression in each culture.

The American students generally spoke of their belonging to a Church or a community, again some to a greater extent while others less. The "Church" represents a resource for religious identity and belongingness only and no connection to national identity or religious continuity.

For the Armenian-American, the Armenian Apostolic Church in America is the Church to which he or she belongs for strengthening the faith and for receiving nourishment in regards to the Armenian culture and way of life. The Armenian Church is generally the connection for many to having an Armenian identity as well as to worshipping God. The Armenian Church in America has a structure that is very different than it is in most other countries. Here, a person belongs to a parish; whereas, in most other countries, especially in Armenia, a person belongs to the Church at large. However, the Church teachings are identical, and it is only a matter of differences in administration.

In Armenia, the situation is very different. As mentioned above, there is no concept of "parish" in Armenia. Instead, people attend whichever church they desire on a given Sunday. Furthermore, at the beginning of the Communist regime in Armenia, many churches were closed and

priests were exiled. Until 1989 when the Soviet system had collapsed, no clergy was allowed to make official visitations in homes. All preaching had to be done on the premises of the church. Those who attended church for any reason were banned from the Communist Party, which meant that they could not receive a good education or hold important positions. Consequently, baptisms, weddings, and funerals were done in secret at a person's home. In addition, there was no religious education given to any young people. The concept of "Sunday School" does not exist in Armenia. However, throughout the Communist regime, the churches were open, even considered as museums. Many went to light candles at the foot of a picture of a saint.

Therefore, what the students in Armenia knew about God and Christianity was either learned from their own family members, most likely grandparents, or from the mass media over the past four years. However, this education has not been systematic or regular.

The Clergy Collar

The question arose as to whether wearing a clergy collar would help the interview process. The question more specifically was: If the interviewer was wearing a clergy collar, would the interviewee feel free to answer questions, especially in expressing negative emotions towards God; or, would he or she tend to give answers which would sound pleasing to the interviewer?

The question appeared to be moot, because regardless of whether the clergy collar was worn or not, the majority of the American-Armenians would have recognized the interviewer as being a priest in the Armenian Apostolic Church, because the clergy are quite visible within the whole Armenian community in the United States. This would have created an identity confusion for the American-Armenians and would have given them a more ambiguous perspective than an American or Armenian would have had.

While conducting the interviews in Armenia, another factor became apparent. In Armenia, being a Near or Middle Eastern culture, persons generally do not express to others their inner feelings or hopes. They do not allow others to ridicule themselves. Most of all, they do not express the difficulties in their family and country, especially to a stranger. One takes pride in his or her family or country; therefore, it is to be defended, and nothing critical should be said about it. Having the clergy collar helped bring trust and familiarity in order for a person to provide a more realistic picture of his or her situation - both the positive as well as the negative aspects.

Thus, the clergy collar was worn during all interviews and, although it was seen to be of questionable value in the United States perhaps even a deterrent, it became an asset in Armenia - a means for gaining the trust of the interviewees.

Response Variations

The Near Eastern culture is non-direct and non-confrontational. In other words, when a person did not feel comfortable in responding to a question or did not feel offended, he or she would not indicate so directly. Instead, one would smile as if nothing had happened. However, from there on, that person's questions would be simply "Yes" and "No" answers without any in-depth information. The person would close up, without indicating that he or she did, and would not admit to being offended. This makes gathering data from interviews very difficult, because it makes checking or validating a question or a comment difficult. For example, if a question by the interviewer is not understood by interviewee, the latter does not mention that the question is not understood. Instead, the interview progresses as if there is complete understanding. On the other hand, if a response by an interviewee is not understood, clarification attempts by the interviewer can be seen as offensive for the interviewee. This can be a difficult to hold a conversation in order to gather information. From personal experience it can be said that this is a cultural matter. There are issues of pride, face saving, not wanting to offend another person, and privacy which are not shared and may not even be conscious.

These factors became apparent when a few interviewees were overcome by emotion when asked about their hopes in a

given area. One male showed emotion when speaking of family-of-origin support, indicating that he had hoped that there was greater support. After becoming emotional, he indicated that he did not want to continue discussing the matter but admitted that there was a problem. On the other hand, two women who indicated less than ideal family conditions became emotional but smiled after wiping away their tears and indicated that there were no problems. Unfortunately, one of these females perhaps felt that she had revealed too much about her family's difficulties and simply answered the rest of the questions with a smile and with very little explanation.

One of these interviews was early on, and it immediately helped the interviewer to change the order of the questions in order to help the interviewees become more at ease and answer questions.

Interview Guide Development

The interview guide is divided into two areas. One area asks questions about a person's personal life and experiences, such as the most hopeful or religious person. The other portion contains questions about the person's hopes for the future regarding college, career, family, etc. The student can be more abstract in the latter part than in the former one because he or she does not have to reveal information pertaining to his or her own family.

In the United States, the interview originally began by

asking about one's hopes first, i.e., asking the more abstract questions first. Soon it became apparent that the information gained would be more informative if the student were allowed to share some information about his or her own and family's background. The change was beneficial, and the students appeared to feel more grounded, realistic, and specific in their responses.

When interviewing in Armenia, the same technique order was utilized: starting with the familiar and moving towards the more abstract. However, the response was just the opposite. The students felt uncomfortable answering questions about themselves and even less comfortable about their families. Consequently, the order of interviewing was changed and even gauged for the person. In other words, questions about one's hopes for college and career were asked, for example, and if there were indications that the person was willing to share, then questions regarding their lives and that of their family were asked.

Of course, this difference could be cultural. But, it could also be because no one had asked these students in Armenia questions of this nature for two reasons: first, because only family members ask these questions and second, because these young people were brought up under a Communist regime which necessitated that people be secretive about their lives. As someone said: "If under the Communist regime you responded to "How are you?" by "Great" or

"Fantastic," then the authorities took you away because they felt something must be wrong with you." also, when Armenians in Armenia are asked about their situation in a very casual everyday manner, their response is generally "Vocheench!" which literally means "Nothing." It is a statement where the person responds by saying nothing, by revealing no information.

The Choice of College Students

College students were chosen to be the group to be interviewed for a number of reasons. First, because it is easier to locate them in all three cultures. All one has to do is find a few college-aged students, and the rest are found.

Second, being in college becomes a way of normalizing their background and place in life. In other words, most parents had to provide some economic resource in order for their children to attend college. They had to have a certain basic education in order to enter college. Also, as a group, they are still quite dependent on their parents, so they tend to have a stronger relationship with their past.

This choice was found to be a very helpful one, especially in Armenia, because as a group, the college students were more hopeful than other groups.

Selection of Interviewees

In order to interview Armenian-American students, the search for these students began from an Armenian Church

parish in the United States. Those who attended college were asked if they wanted to be interviewed. Those who agreed, were further asked if they had Armenian and non-Armenian friends who would agree to be interviewed. Generally, these students recommended other students who were Church attendees. As a result, both the American-Armenian and American college students tended to be those who were willing to identify themselves as Christians, and were associated with a Church community.

This was not the case for the students in Armenia. Since the concept of "parish" does not exist in Armenia as it does in the United States, no faith community was available from which to draw students. Consequently, college students from the capital of Armenia were interviewed, who had been contacted because a certain teacher had tutored them in preparation for their college entrance exams. (There is no need to enter into a great deal of detail, but it suffices to point out that since the number of colleges are limited in Armenia, students have to take stringent exams in order to be accepted into a given department in a given college or university. Note: "college" and "university" are used interchangeably.) These students saw themselves as Christian, some to a greater extent than others. However, none said that they belonged to a certain parish, a faith community, or a Christian group such as a Bible study or prayer group. Consequently, the

students in America were those who willingly associated themselves with a faith community; whereas, those in Armenia considered themselves Christian, but did not indicate a tie to a specific parish or faith community since there is no such fragmentation there.

Summary

A great deal of effort and space was spent discussing the methodology for conducting the interviews for a number of reasons. First, because truly a great deal of time and effort was spent in conducting trial interviews, discussions, and preparation of different approaches to help the interviewee feel comfortable to discuss his or her hopes. This was necessary in order to gain as authentic description of one's hopes as possible. Second, this discussion provides the reader with the appreciation that it is truly difficult to compare descriptions of hopes and especially characterizations of God, when crossing cultural boundaries. For example, it became obvious that the Armenians who are born and raised in the United States and consider themselves Armenian, their cultural perspective is different than the Armenians living in Armenia as well as the students who were born in the United States of non-Armenian descent. Thus, the American Armenian creates and lives within a culture that is different than the two others. Third, it is hoped that this chapter will be helpful to others who may want to do such a cross-cultural

work. It will hopefully provide them with some of the issues which they need to address in order to gain as valid of an information as possible from their interviewees. With these considerations as a basis, the hopes of three specific students will be discussed next, and later in the chapter, some general findings will be presented.

CHAPTER 7

Analysis of the Information from the Interviews

The intent of this chapter is to illustrate the function of the Hope Paradigm by applying it to the data gathered from college students as they discussed their hopes of the future. Eleven students were interviewed in Armenia, and seventeen in the United States. Of the seventeen, nine were Armenians born in the United States, and eight were Americans with a European origin who consider themselves friends or acquaintances of American-Armenians. To compare and contrast more closely students of different cultures, three students were selected, one from each culture, because of their similarity in gender, socioeconomic status, age, educational status, and family situation. In this case, familial similarity meant that all have at least one sibling and their biological parents are still married and living together as a family unit. All three students claim to go to church, but as it will become apparent, their understanding of "church" differs. After analyzing these three students, other trends among the three groups will be presented.

The analysis is conducted by applying the seven components to the gathered data and evaluating how well these systematically explain the student's hopes, and their manifestations. There may appear to be psychological issues with these students. For example, one may be enmeshed with

her family and another very sheltered. The intent here is not to evaluate their personality. Instead, the focus will be to follow the development and the expression of their hopes.

The Three Students

To maintain confidentiality, the three students are assigned names commonly used in their respective culture, and except for the country of residence and the fact that they just completed their first year in college, their community of residence and living circumstances are changed. During their interviews, they were told of how the data was going to be presented, and on the tape recording they stated that they were in agreement. The European American student is named Jane, the American-Armenian as Ani, and the Armenian in Armenia as Anoush. For the student from Armenia, the term "Armenian" is being used so as not to have to repeat the phrase "the Armenian student in Armenia," and for the American student with the European origin the term "American" is used.

Jane: The American Student

Jane is a nineteen years old white female who comes from a family of five who live in Los Angeles. She is the oldest and has two younger brothers. She lives at home while attending a college near her home and has finished her first year majoring in sports medicine. Her parents are educated. Her father works as a professional and the mother

is a homemaker. The mother always makes sure that the family spends time together and share their dinner every Sunday, without exception. The father is a religious person and everyday at dinnertime, he speaks of the presence of God in their everyday life. The family was struck by a tragedy about a year earlier. An aunt, who was young and close to the family, especially to Jane, died of a car accident. The family is still having emotional difficulty because of the loss.

Jane is a friend of an American-Armenian and she was approached through that friend for the interview and agreed to it. The one and a half hour interview took place in the home of this Armenian family, but with the privacy maintained. There were no major interruptions during the interview.

Analysis of Jane's Interview

The analysis of the interview will be based on how well the seven components of the Hope Paradigm relate Jane's hopes to her life situation.

1. The foundation of hope is laid when a person recognizes a discontinuity and an abyss in a living relationship which is perceived to be vital to him or her. The situation causing the initiation of the process for the development of hope is not obvious here. It is extremely subtle. Jane jokingly refers to it several times. When asked how college will help her in the hopes that she has for her family of

origin, she states: "College will help me break away from my parents. Because I come from a very strong family, the question is always: Can I move away? College will show my parents, grandparents, and brothers that although I move away, I'll still come back. As long as I am at home, I am babied in the important decisions in my life. As if I need to be spoonfed." Apparently, there is a need on Jane's part to individuate from her family, from the enmeshment she is experiencing. Why individuate? Because she needs to have a sense of fulfillment and no one but God can help her attain that sense: "I've learned that you cannot always lean or depend on an other completely - unless it's God. Your family will let you down and your friends will let you down. I put a lot into them but I cannot put all my trust in them." "Fulfillment" for Jane means that she be respected by others as an equal: "People always feel that someone has to have the upper hand, have authority over another. Equal rights are all right, but I would rather have equal respect for who I am and what I do." This also occurs in the classroom: "In my college English logic class, a teacher looked at me and said: 'Hey, I know you're Christian, so I'm just going to bag on you today.' Even though I did not tell him that I am a Christian, yet he knew from my actions." Jane's discontinuity then is her sense that she is not respected by those in authority, and most especially by her family. Consequently, individuating from the family

is a first step for her in order to stand up for who she is and gain respect for herself.

2. *The person attempts to overcome that discontinuity and abyss on his or her own efforts, but finds it insurmountable.* In certain areas of her life, Jane has been able to gain respect for who she is. For example, "being a coach in junior high, the parents thought I was one of the girls. They'd shake their head and walk off. I had to prove myself on the field. After a while I gained their respect because they knew I'd come back, I was not flaky. But I still falter." So no human can give her the support and the fulfillment that she needs: "My family already helped me, and they will continue doing so. But I feel that they cannot take me to fulfillment. . . . The family I form, I cannot give them their full needs and they cannot give me my full needs. . . . I don't see my country or the world giving me anything. . . . People may give me job recommendations, but they will not help me get fulfillment." Jane has a sense that she can attain respect, however, she does not seem to have the support to have a sense of fulfillment in life, and especially the support from other human beings when she falters. Therefore she needs the support of someone or something beyond her family and friends.

3. *The person seeks to establish an empowering relationship with an "Other" which can offset the inability to overcome*

the discontinuity and the abyss. Since she cannot do it on her own and cannot turn to any other human being for support, to whom can Jane turn? Only God. "We are the only two people, myself and God, who can bring about my hopes." Why God? First, because Jane's father tells her constantly that God is involved in their everyday activities and that God has a reason for everything. Second, "everyone says I got to have a best friend. But they forget that God is your best friend! Even though he is not here, and we cannot see him, it does not mean he is not here. He laughs and cries with me, just like my best friend on earth. For that reason, God is my provider and knows what I will need." Jane needs to share with God her "deepest and darkest secrets" and in turn, God provides for her needs.

4. *In seeking the empowering relationship, the person seeks a reliable "Other" entity more powerful than oneself.* For Jane, God and Christ are one and the same. God is the provider for Jane for two reasons. First, God has a plan for her. "God is my provider, God is the one who made me, knew me before I was born, and he has a plan for my life, even though I may not know it. He knows what goes on in my heart, mind and might." Not only does God have a plan for her, but he is the only One who can help her bring about any plan. This became very apparent when she lost her aunt: "Through the experience with my aunt, I realized that Christ is my backbone. Everyday I pray in the morning because I am

working hard all the time. Sometimes I forget to ask for his help during the day. But he is always there by my side." Therefore, God has a special significance for Jane. Not only is God considered as a friend, and someone with whom she can share her "darkest and deepest" feelings. But beyond that, God has a plan for Jane which she does not know completely, but she would certainly like to find out.

Secondly, God is the only one, "the backbone," who can help her fulfill that plan. Therefore God is the powerful Other because God has a specific knowledge of a plan of life, and empowers Jane to attain that plan.

5. *The person actively waits for the object of hope to materialize by modeling one's own relationships after the hoped for relationship.* Jane believes that God has a plan for her, and the way she will learn of his plan for her is by acknowledging his presence in her life. For example, in college, "I have been in a leadership position but I have been quiet. I thought I can set an example by what I do more than by words. It always impresses me how others talk about their faith. So I need to stand up and speak about Christ." She needs a group that can hold her accountable. "I am in a discipleship group in my Church. We keep each other accountable in our devotions. I hope I will not always need others to keep me accountable. I hope I can keep those devotions by myself. It sounds bad that someone has to check whether I pray or read the Bible. But when it

is talked about, it brings out things we don't want to admit." Therefore, as Jane is waiting to find out God's plan for herself, she is modeling her life after the hoped for relationship with God by acknowledging him and learning to be accountable for her responsibilities towards him.

6. *As a consequence of the hope, the person receives what he or she perceives as a realistic direction and motivation in life and a place in his or her perceived history.* Jane has progressed in her life: "I have grown up since high school. I am a bit more on track. I have more realistic goals in life and my relationship with Christ is stronger. I am on a different level with him. Now I can read the Bible and discuss it." Furthermore, she has a place in God's daily activities. She is playing a role for him: "I believe I play a role for God. I believe that God works through me. Because I believe in Him and give my life over to him, he works through me." Therefore, Jane senses a motivation and direction in life, with a special place for her in God's activities and plan in life.

7. *Through hope, the person is empowered to overcome the suffering, and seek a greater continuity and fulfillment in life.* This service of God is so strong for Jane that "I believe when people see me talk about God, they are not hearing or seeing me, they are seeing God working through me." Thus, Jane is empowered in a way that only God can empower a human being. She is fulfilled in a way that is

the ultimate for her: Representing God to others. This gives Jane the fulfillment of helping others discover God's plan in their lives: "I want to help others discover the plan that God has for them. By working in athletics and helping people heal physically, I hope I can show them that God has a plan for them too." This overcomes all the suffering for her because she will gain respect from others since she is acting on God's behalf. This is fulfillment for Jane: To know and take part in God's plan for herself and for others.

The Hope Paradigm for Jane

Toward the beginning of this work, the claim was made that there are five gaps in the existing literature on hope which this Paradigm will address. These are discussed below.

The discontinuity and abyss For Jane the discontinuity and abyss is the lack of respect she receives from her parents and others older than herself. Consequently, she does not have someone with whom she can share her deepest and darkest secrets.

The empowering reliable relationship with the Other Jane's empowering relationship is with God, who has a plan for her. Through her relationship with God, she senses that God has enough respect for her to have for her and help her realize that plan.

The continuity from the past, through the present, to the future Jane's relationship with God is a continuous one.

God knew her from even before she was born, guides her now especially through her aunt's loss, and will always do so by revealing to her the plan that He has for her.

The empowerment Jane has a sense of empowerment because she speaks about religion, it is as though God who is speaking. Further, through her God shows others that He has a plan for them as well. Because of her relationship with God and knowledge of her plan, Jane is empowered to help others discover the plan God has for them.

The validating aspect of hope Just as God has been helping her discover the plan He has for her in life, likewise, Jane has been helping others discover the plan God has in life for them. God's working through her to help other's discover their own plan in life has been more fulfilling for Jane than any other relationship she has had, affirming and validating that her hoped-for relationship with God is real, realizable, and worth pursuing.

Ani: The Armenian Student in the United States

Ani is nineteen, and has just finished her first year at a university majoring in political science. She lives away from home because the university she attends is about three hours from where her family lives. She has one older brother in college. Both her parents are college educated and are living together. The father is an insurance

salesman while the mother is a homemaker.

Ani is a member of the Armenian Apostolic Church in Los Angeles. The interview took place at her parents' home in the dinning room with full privacy. No major interruptions occurred.

Analysis of Ani's Interview

The analysis of the interview will be based on how well the seven components and the Hope Paradigm correlate Ani's hopes to her living situation.

1. The foundation of hope is laid when a person recognizes a discontinuity and an abyss in a living relationship which is perceived to be vital to him or her. Ani's family has taken good care of her all her life: "My family supports me with little criticism. They believe in me." She has never faced a major problem, nor has she had a major need which has not been fulfilled. She has always seen the good and the positive side of life, of family, and of people in general.

Now that Ani is in college, she is beginning to see aspects of people to which she cannot relate. Her perceived discontinuity is that she cannot relate to others, especially those who appear different or have values very different than her: "My roommate in college, if you saw her outside, you would not know she is your friend. She looks really different. But when you live with a person, see what they are like, get to know them closer, it does not matter

what they're like on the outside. Their inside, like morals, are just like yours." There are those who have different values. "Someone I know wants to get ahead. It does not matter to her if she is stepping on people. I know its wrong. It does not matter who she hurts; she just wants to get what she wants. She only wants material things and that's wrong. For example, she ran for Student Body President and won by promising positions to many people. After she was elected, she didn't keep her promises. You need to be honest and follow through what you say. Instead of just bargaining with people, I know I should work hard for what I have." Ani believes that this student's intentions and behavior are abusive. She experiences the abyss, the deep separation between her and them.

Psychologically, it is apparent that Ani is attempting to develop her identity and individuate: "I know that my family of origin will always be there. Sometimes they are there more than what they should be. I just want to do my own thing and be by myself." She is also coming to terms with the aspects of her personality which she does not like: "I know that sometimes I abuse people too, but one should not do it all the time, or even very often." Therefore, the discontinuity and the abyss for Ani is the fact that by moving from enmeshment to individuation, and by befriending others who are different than her either externally or internally, she is experiencing relationships that she

cannot classify with previous ones. She is not able to develop an identity.

2. *The person attempts to overcome that discontinuity and abyss on his or her efforts, but finds it insurmountable.* Ani has no basis to relate to people who are different than her. This issue is not whether they are good or evil, rather it is the inability to relate to others. Ani stays in touch with her parents and brother. She speaks with her parents almost on a daily basis. She often comes home to visit her family and church community in order to re-strengthen her identity. "I know that this is where I belong; this is my family, church, and community." However, when she is back on campus, she realizes the insurmountable discontinuity and abyss between herself and those around her. What can she do?

3. *The person seeks to establish an empowering relationship with an "Other" which can offset the inability to overcome the discontinuity and the abyss.* Ani brings her father to mind whenever she needs hope: "Dad is optimistic. He reminds us to always look at the positive. 'If you cannot do this, then you do that. Don't panic, there is a logical way of solving a problem.'" This is what her father kept stating day after day when he faced some difficult financial situations. Her father had just sold his inherited farm because it was not profitable and was wondering how he would support the family. Ani recalls her

father worked day in and day out with a positive attitude, even though it took years for them to be able to stand on their feet financially. The relationship upon which Ani decided to base her hope is the following: If one works hard everyday while maintaining that there is more than one way to look at difficult situations, then any difficulty can be overcome. This principle upon which hope is founded is represented by her relationship with her father: "If dad could stay hopeful and overcome difficulties, so can I."

4. *In seeking the empowering relationship, the person seeks a reliable Other entity more powerful than oneself.* The more powerful Other for Ani is not necessarily a person; the Other seems to be a principle embodied in the relationship with her father. When speaking of God, Ani pointed out that "God is here when I need him, but I have my family on whom to rely. My friend who does not have a family, she can rely on God." Thus, it appears that Ani's family has met her needs to such an extent, and simultaneously she has not had any difficulties, as a result, Ani has never had to look beyond the family for help.

The most spiritual person in her family is Ani's mother. She prays because she has a sickness. So following her mother's example, as far as Ani is concerned God is only needed when there is a situation that is humanly insurmountable. For her, at this stage in her life, she only needs the principle that if someone works hard and

looks for different approaches in life, then any and all problems can be overcome.

When asked to characterize God, Ani responded in this manner: "God is someone who created me and everyone else. He is someone whose example you can follow. God listens to your problems, shows you different ways of dealing with issues, helps you learn from them, and guides you through challenges. He does not necessarily come out and say: 'Here I am.' Rather he does it in a subtle way." In many ways Ani's description of God fits her description of her father, at least as it relates to hope. Thus, it appears that for Ani, her father's hopefulness and hopeful means of dealing with situations seems to be the ultimate that she has needed and the ultimate that she can perceive at this time. Unlike Jane above, she has not experienced a situation where the family was helpless. Ani's perception of God, at least in this area, is still enmeshed with that of her father.

5. *The person actively awaits for the object of hope to materialize by modeling his or her own relationships after the hoped for relationship.* Ani is learning that she has to be patient. She is gradually learning to befriend women who have different values and attitudes than her: "Even though these students are different than me, but I will find a way of befriending them. I know that I have to work hard." She is willing to work to develop a network of people who can help her career in the future. She knows

that should not be overly anxious: "I told myself I was going to stop biting my nails. I am working on it." Even though she is still adjusting to her new environment and friends, she is "listening to others, and answering questions I may not feel comfortable about. I am even guiding and helping others find ways of dealing with difficulties. This seems to be something that I can do." She is listening to others instead of judging. She is more open to discussing her views with her college friends. She is also helping others more actively by volunteering at the local soup kitchen for the homeless. The changes that Ani perceives in her approach to life seems to parallel her characterization of the relationship between God and a human being. Thus, Ani is modeling her relationships with others just as she perceives God will continue treating her. If she is patient enough, she knows that she will be able to relate to the other students.

6. *As a consequence of the hope, the person receives what he or she perceives as a realistic direction and motivation in life and a place in his or her perceived history.* Ani has now become more realistic about life. She knows that "just because the outside [of a person] is different, it does not mean that the inside has to be different as well." She is finding direction in life and learning to relate to others. This is giving her motivation to meet more people and establish relationships with those who are different

than her, including men: "Now when we go to weddings, I look around and see who is suitable. Family is very important for me. I cannot think of my life without a husband and children." She is thinking about her career as well: "I am studying political science. But I want to approach it globally. I can see both sides of an issue, so maybe I can be a mediator. Perhaps work for the United Nations." Therefore, from her perspective, Ani has a direction in life, a place in history both in the family and career, as well as the motivation to work towards it.

7. *Through hope, the person is empowered to overcome the suffering, and perceive a greater continuity and fulfillment in life.* Although Ani began with the problem of not being able to relate to people, through her hope, and at least from her perspective, she has come to realize that she has God given qualities that not only help her relate to others, but can even help her become a mediator between other parties. By depending on listening, finding different ways of approaching problems, and patiently guiding others, Ani senses empowered that she can help any two parties understand each other. Through hope, she has been able to overcome her discontinuity and abyss and has found a new way of life beyond what she expected. Through her hope, Ani has turned her perceived weakness into a strength. Whether Ani will continue with her hopefulness in life or whether she will actually become a mediator for the United Nations is

secondary at this point. What is important rather is the relationship between the obstacles she is facing, the image of God and her father that she is relating to when she needs hope, and how she is actually empowered through hope to overcome these obstacles and turn them into strengths.

The Hope Paradigm for Ani

In the five hope related areas mentioned earlier, the Hope Paradigm addresses Ani's situation in the following manner.

The discontinuity and abyss Meeting other college students who appear different or have different values in life is a discontinuity for Ani because she cannot relate to them, even though she has to live with one such person.

The empowering reliable relationship with the Other The empowering relationship for Ani is with her father. Her characterization of God is somewhat similar to that of her father, therefore, it is likely that the two, God and her father, are still fused together. Ani's father, representing the powerful Other, shows that there are more ways than one in order to resolve a difficulty. Ani uses this principle in her approach towards understanding those to whom she cannot relate.

The continuity from the past, through the present, to the future Ani has seen her father successfully use his hopeful approach principle to overcome business difficulties in the past, and she continues to see them to this day.

The empowerment Ani has a sense of empowerment because through this principle she can understand others who are different than her. This experience has given her a new outlook in her studies as well as a desire for a role in the United Nations as a mediator.

The validating aspect of hope Ani senses a validation of the principle because she can apply that to her relationships and she can understand others who are different than her. Further, because of this principle she can act as a mediator and bring people together who are very different than one another. Therefore, her relationship to this principle for approaching others upon which has placed her hopes, is a valid one for her.

Anoush: The Armenian Student in Armenia

Anoush is nineteen and has two younger brothers, ages seventeen and eleven. They live in a middle class neighborhood in the capital of Armenia, Yerevan. She finished her first year in college studying foreign language and literature at the local state University. Since the university is close-by, she lives with her family. Both her parents have a high school education. Her father works in a publishing company while the mother is a homemaker.

Anoush is one of the students who has been tutored for the college entrance examinations by an acquaintance who is a teacher. The interview was held in the privacy of a balcony turned into a room in Yerevan, Armenia. Since there

was no electricity and the oil lamp emitted a suffocating black residue, the interview was conducted with candle-light.

Analysis of Anoush's Interview

The analysis of the interview will be based on how well the seven components of the Hope Paradigm correlate Anoush's hopes with her life situation.

1. *The foundation of hope is laid when a person recognizes a discontinuity and an abyss in a living relationship which is perceived to be vital to him or her.* Anoush feels helpless. She feels that people around her are losing their sense of humanity: "I know it is the economic and other conditions that are forcing the people to be this way, but they are becoming rude, irritable, and edgy. . . . We were never that way. But when I see those kind of people, I become spiritually depressed." Although she has support now from her family of origin, she has realized that this rudeness and evil can strike her family as well. "I am specifically thinking of my brother who was with the evil persons a few months ago. They were stealing and carrying out destructive activities. This group wanted to take away my brother. Everything we said was useless. But when one of his friends who lived in our building was killed at the war that is taking place on our border, my brother changed. When he saw how the parents and relatives of this killed person were crying, he realized that he did not need to

cause that pain to us. We have my brother back, but temptations are always present." For this reason, she is searching for peace and bliss. (The Armenian word for heavenly bliss is *yerchangootyoon*. "Happiness" is generally translated as *oorakhootyoon*, which means a worldly, immediate happiness. *Yerchangootyoon*, or bliss, with its heavenly connotation, is the word that was most used by all the students in Armenia when they spoke of their hopes.)

2. *The person attempts to overcome that discontinuity and abyss by his or her own efforts, but finds it insurmountable.* Anoush attempts to talk to people who become rude: "When I see a person like this, I become very depressed and concerned. I try to talk to that person. I try to show that one does not have to be rude towards others, and step on others to get someplace in life. But it is not always that I succeed. . . . If I have tried helping often enough but have not succeeded, then I dissociate myself from that person." However when her brother refused to listen to her while he was still with the destruction causing group, Anoush realized that she could not bring about any change in her brother and at the same time she could not abandon him. She asked neighbors to help. Some tried to talk to Anoush's brother but to no avail. Others would not help, and even ridiculed her family: "They struck [us] because we were fallen and meek." Thus, Anoush found herself in the face of an insurmountable discontinuity and

abyss. Anoush's brother could not be changed by her, her family's or her neighbors' efforts.

3. *The person seeks to establish an empowering relationship with an "Other" which can offset the inability to overcome the discontinuity and the abyss.* "That is when I started going to church and praying," recalls Anoush of the time she realized that everyone's efforts to change her brother were in vain. She went to church because she had heard that the people there worshiped a God who "helps the fallen and the meek." "When I was growing up, we could not go to church or read any religious material. But one of our neighbors, an elderly lady, she used to read to us from the Bible or religious books everyday. I did not understand a great deal but I had heard of God. Afterwards, when the economic conditions became worse, this neighbor used to go to church and help with the needy, those who had fallen onto hard times due to the blockade or the living conditions, and were not strong enough to overcome their difficulties." So when Anoush felt that she and her family had become "fallen and meek" in the face of her brother's situation, she starting attending that church where the elderly lady used to help.

4. *In seeking the empowering relationship, the person seeks a reliable "Other" entity more powerful than oneself.* Anoush came to church to find out more about "the God who helps the fallen and the meek. . . . This God is omnipotent,

perfectly good, and all is possible through him." Now "I read any religious books I find. I realize that without God's presence all can be for naught. I go to church often. At home I pray three times daily." What does Anoush pray for? "I know that everything happens by the will of God. So I pray to God that he keep my family, and especially my brothers away from temptation. I pray that he keep us together as one. . . . I also pray that he will improve our country's situation. I know a lot of the rudeness amongst the people is from the conditions in which we live." Who is this God who helps the fallen and the meek? "I know that there is God, and then the Son of God, Jesus Christ. Christ came to take upon himself our sins. I know God who is omnipotent, who rewards the good and punishes the evil, is the One who helped Christ." It is apparent that Anoush is seeking the help of God, and not just of Christ. Apparently, she perceives God as more powerful than Christ, since Christ needed God's help, whereas God did not need Christ's help.

5. *The person actively awaits for the object of hope to materialize by modeling one's relationships after the hoped for relationship with the Other.* Anoush hopes that God will always protect her and her family. This is a hope for an ongoing relationship. In the meantime, Anoush models her relationships with others after the relationship she hopes to have with God. She too helps the fallen and the

meek by serving at the church. Further, "I wanted to leave my family and go away, but I did not. My parents would have felt even worse, and even more struck down. So I stayed, and took my father's advice and I am going to the university. My plans for marriage have become secondary now in comparison with my efforts to help my family." She is more understanding and appreciative of her parents' efforts, especially when they face difficulties with her brothers. Thus, Anoush has made significant changes in her life's priorities as a consequence of her relationship with the God who "helps the fallen and the meek." She helps others who are fallen and meek too, thereby modeling her relationship with others based on her relationship with God.

6. *As a consequence of the hope, the person receives what he or she perceives as a realistic direction and motivation in life, and a place in his or her perceived history.* Anoush is realistic about the dangers facing her and her family, and the limits of her ability. She has direction in life because she wants to help her family and country, especially when they experience difficulties. She is motivated to go to college: "I want to become a writer, and write books that will help people here and outside of the country. That is why I am learning foreign languages. To translate from and into other languages." She perceives a place for her in history because she knows that her country has faced similar situations in the past and has

overcome them. "Just like God helped my brother and us through this person who died at the war front, I feel that we have a responsibility to help our country. Our future is tied together. My dreams are tied to the well being of my country." Anoush has recognized that her survival and that of her family, is very much tied to the well being of the country in which she lives and the well being of the people living there. This has given her a realistic perspective in life, a motivation to help herself and others, as well as a sense that this is how Armenia and the Armenians have been able to overcome their difficulties in the past.

7. *Through hope, the person is empowered to overcome the suffering, and perceive a greater continuity and fulfillment in life.* Anoush feels empowered because she knows that God helps her family even if it has to be through other human beings, as in the case of the young man who was killed at the war front. She also feels empowered because she knows that God is omnipotent: "Yes, God can stop wars. But there is a reason why he is not stopping it. I don't think that Christ can, but I know that God can. He is letting wars go on so he teaches everyone a lesson, and that the good are rewarded while the evil punished." Thus, Anoush believes that as long as she continues serving God by praying, helping her family, and taking care of the fallen and the meek, then God will take care of her and her family. If enough people do this, though they face difficulties,

Armenia will be able to survive. This is an excitement and passion for life she did not perceive prior to having developed hope.

The Hope Paradigm for Anoush

For Anoush, the Hope Paradigm addresses the five hope related areas which the existing literature does not clearly mention in the following manner.

The discontinuity and abyss Anoush senses that some people around her are becoming rude and destructive. This has affected her family in the past, and may do so again. She feels helpless because she has found that she cannot stop that trend whether it is inside or outside her family. She also found out that her family and community members cannot help the situation either.

The empowering reliable relationship with the Other Anoush has found out through a neighbor that there is a God who helps the meek and the fallen. This God can help her face the discontinuity and the abyss in life.

The continuity from the past, through the present, to the future The God whom Anoush has found has been helping people for a long time, as evidenced by the work that is being done in helping the meek and the fallen at the church attended by an elderly neighbor of Anoush. This is also "the God of the Fathers," the same God who has helped the Armenian people survive throughout the ages when Armenia was fallen and meek and no one was helping her.

The empowerment Anoush has a sense of empowerment because this God, who is powerful enough to stop wars and also help the meek and the fallen, is the One who is helping her and her family. God has helped keep her family from the rude and destructive people.

The validating aspect of hope Anoush has discovered that she can help the meek and the fallen at the church where the elderly neighbor volunteers, which validates that a relationship can exist where one helps the meek and the fallen. Therefore, Anoush continues hoping for that relationship with the God who helps the meek and the fallen.

Comparing and Contrasting the three Students

There can be numerous comparisons and contrasts between the perceptions of hope of the three students. Here are a few observations regarding their perception of the presence and the activity of God.

The Presence of God is Fused unless an Obstacle is Faced

A trend has emerged from the above three interviews: Unless a person faces difficulties in life which are beyond his or her control, the presence and the action of God seems to remain hidden or fused with other entities in life. In the three students mentioned above, perhaps one extreme may be considered Ani and the other extreme Anoush. On the one end, Ani states that she knows that God is present, but "my family provides me with everything, and all else, I simply work hard and attain it." When discussing the need for

hope, she pointed out that around her circles "no one spoke of hope because everyone had or could get what they wanted. Only those who couldn't get what they needed or wanted actually spoke about hope." At the other extreme, Anoush points out that due to the economic situation in her country, the majority of the time, God is the only one on whom a person or a family, or even a country can depend upon. Thus, both Ani and Anoush acknowledge that God is present with them, but for Anoush who has faced difficulties which are beyond human capabilities, the presence of God has come to the forefront and emerged from its fusion with other entities such as the family, community, or human principles and values. Jane seems to be similar to Anoush because she has experienced the loss of her aunt which has again caused the emergence and prominence of God's presence from that of her surroundings. This emergence and prominence of God affects a person's sense of the role of the divine in bringing about his or her hopes. This observation may be parallel to Winnicott's observation that obstacles in an infant's environment bring out his or her aggressiveness. Through this aggressiveness, Winnicott observes, the child's relationships become more "real" and a greater force for living is released. We may extend Winnicott's observation and state that obstacles in life help a person develop a more "real" relationship with God, and release greater force for living and developing that relationship.

The Scope of God's Involvement can be Varied

In the three cases above, it is apparent that God's scope of involvement varies based on the person's difficulties in life. On one extreme is Ani for whom God's presence and affect can be sensed through a principle of living in life. We may consider Jane to be in the middle. She recognizes God's presence in her life and the lives of others, but does not see God affecting the masses, as for example, having the ability to stop wars. Since the collapse of the Communist regime, Anoush is in the midst of tribulations that are affecting not only her and her family, but also her country and even her region of the world. Therefore, the scope of God's activities for her extend throughout the world. For Anoush, God can bring about as well as stop wars. Thus, in comparing the three students, it appears that the more extensive are life's difficulties that a person is facing, the greater seems to be God's involvement and scope of influence.

The Different Roles of the Church

A larger group sampling may be needed to further accentuate this trend, but it appeared that each student approached "church" in a different way. For Jane, the American student, the church appeared to be a standard *against which* he or she developed a sense of what it means to be religious, with the accent on responsibility. There is no need to gain an identity through the church.

Furthermore, the church is necessary, but not necessarily as a source of hope for physical survival or cultural identity, but as a place to develop a sense of responsibility. For the American-Armenian, Ani, the Church is a place *within* which he or she gains an identity, where friends and family meet, and where the accent is on feeling at home. Here, the religious, the cultural, the familial, the sense of responsibility are all included in the one sense of identity. For Anoush in Armenia, the Church points to an intersection with a reality *beyond* which there is hope for a better life, where a person goes to remove oneself from the continuous everyday turbulent situation.

General Findings Within the Groups

There are similarities and differences between the three groups represented by the three above students which shed light on the source and the development of hope. A few of these are mentioned below.

The Age of the Student and Years Spent in College

The three students mentioned above were picked because they have similar familial and socioeconomic backgrounds, and had just completed their first year in college. However, there are observations of other students, such as age and years spent in college, that affect the hopes but not necessarily their basis or development. The number of years spent in college is one such factor.

Those students who had spent more time in college had

become more philosophical and wanted to discuss certain issues more deeply. For example, a student in Armenia in his mid-twenties had greater difficulty discussing the presence of God in his life and hopes: "You have to understand! For years we were told that God did not exist, and now you want me to talk about God acting in my life. Granted, I have always been a Christian, and I am one now. But I have never thought about God as philosophically as I have thought about politics, economic systems, and human relations." The older students in the United States were also more philosophical. The older students tended to speak in a more generalized manner about social issues rather than concrete ones, even though they were related to their everyday life. For example, a number of male and female students American-Armenian students spoke about the importance of their Armenian identity, and how they hoped their future family, career, and other situations would not take them away from their Armenian circle of friends. "I belong in this community, and I would do anything to stay with my Armenian friends. I just hope that I don't have the need to make tough decisions regarding me having to leave my family." Analyzing the data for these students for example, revealed that just as the three mentioned above, their beliefs went back to their concrete everyday living situation. However, this required significantly more analysis in order to make the observations made above

regarding the three students. It is this greater analysis that has not been reported here, and hopefully can be part of a more extensive work in the future.

The Need for Survival in the Face of Major Difficulties

Another area of the students' life that required a great deal more analysis as mentioned in the situation above, is the area of immediate family tragedy. The three situations mentioned above have in common the following: The difficulties in life, if any, have not significantly affected the immediate family living conditions; the families mentioned above remained intact. But what if the family fell apart? Very similar trends seem to take part in the development of the basis and the process of development, but the factors and their interaction seems to become more complex. For example, an American woman student whose parents had been divorced and father remarried showed some of the same trends as the three mentioned above. Still, the most hopeful person for her in her family was her biological father, and most spiritual was her biological mother. However, there were other influences from her surroundings, such as her step-mother, which seemed to "complicate" her hopes. In other words, her hopes were not simple and concrete, but long and complicated. For example, for this woman, she kept mentioning all the hopes that she had for herself, for her career, her family, for her community, her spirituality, etc. At first, it sounded as though she

wanted to be extremely accomplished. After a long analysis however, it became apparent that many of those hopes actually appeared to be defenses in case she faced a family tragedy such as that of her parents.

A similar situation happened for some students in Armenia whose families had suffered major set-backs due to the economic uncertainty. For example, one female student mentioned that a good family and career were important for her. "Good" meant for her that they be versatile. "We must be able to respond to the conditions of life and be able to adjust in our family and career. We must be able to work within Armenia and outside of Armenia as well." After a long analysis of her situation, it became apparent that she was responding to her father's situation who went bankrupt because he could not establish contacts with businesses outside of Armenia during the economic changes after the collapse of the Communist regime. Furthermore, she was cognizant that the financial difficulty placed a strain on the relationship between her parents. This is a further consideration and "hope" for her.

It will require a longer analysis to show that the basis and the development of hope for students with difficult family situations is similar to the three mentioned above. This is beyond the scope of this work and could be the subject of a more extensive work once the Hope Paradigm is presented and discussed in this work. This

discussion has hopefully brought out the importance of choosing the three students, Jane, Ani, and Anoush, because their life's circumstances are similar and not too complicated to where their analysis becomes very cumbersome.

The Most Hopeful versus the Most Religious

The intention of using the Most Hopeful Person concept, as mentioned earlier, was to gain an understanding of the student's definition of the experience of being hopeful. However, in order to gain a religious perspective on the experience of hope, the student was asked about the Most Religious Person. It was originally thought that both would be the same person and by asking two questions, two perspectives of one person would be gained. However, the results showed a very different trend, a trend which seemed consistent throughout all three groups.

The Most Religious Person, be it in the family or outside, was usually female. Typical comments for those in the family included: "My mom is more religious because she prays more," or "My mom really helps people, volunteers her time at the church, and she goes to church every Sunday." For those outside the family: "An elderly woman (either the grandmother or a neighbor) read the Bible for me when I was little," or "An elderly woman gave me a book which helped me stay strong spiritually as my parents were going through divorce." This was a person who listened and was emotionally responsive to the student's difficulties, went

to church, and/or prayed. In the family, this was generally the mother with whom a student shared his or her feelings and thoughts.

The Most Hopeful Person, however, was usually a male. In the family, it was generally the father. Why the father? Because even though the father did not listen to the student's feelings and thoughts very often, he did not seem to respond a great deal to problems either. He seemed to be unmoved by the difficulties, remained calm, assured the student that everything would be fine, and sometimes showed him or her how to resolve a situation, and other times did not even do that. "My dad always kept a positive attitude and would not panic. Instead he would sit down with me and analyze the situation. At the end, I would feel more hopeful," said an American Armenian female student. When asked why they shared their problems with their fathers rather than their mothers, both male and female students responded by saying that their mothers would respond too much and might even panic. An American Armenian female pointed out that "if I told my mother about the difficulties I was having with my boyfriend, she would never let go on another date." An American male "did not want to hurt my mom. She takes everything close to her heart and worries. My dad seems to let go of things more easily." Thus, they preferred talking to their fathers because they would not react or panic as much.

There is more work necessary in this area to confirm the students' conceptions of "reacting" or "being calm," yet there is a certain correlation between these observations and views in other areas. For example, the image of God that seemed to give hope was the image of God that is unaffected by the chaotic situation which the person faces. The students in Armenia who had read parts of the Bible or other religious material, shared the view that God is "more powerful" and can stop wars, whereas Christ cannot, because God seems to be unaffected by the world, whereas Christ was affected as seen his crucifixion and death.

The view that a hopeful person is one who is unaffected by the chaos seems to correlate with Karl Barth's perspective of God being an Other, a Wholly Other. It also seems to correlate with Winnicott's perspective that hope begins forming when the Not-Me of the Self begins to develop, and the child develops a sense of the other person.

The Hope for the Future is Connected with the View of Parents

There was a correlation between what a student has seen in his or her parents' relationship and how he or she develops hopes for his or her future. This is apparent in all three cultures.

Amongst the American group, one woman's parents were married at a young age and divorced when she was young. Subsequently, the mother had not remarried, and since she

had no career, she was left struggling to make ends meet and she continues to do so. "Today, my mother is broke, bitter, and has no future. I don't want to be like her. Its not dad's fault. They just did not expect it, so she was not prepared. I don't want to take any chances." This female student hopes that she will marry and form a family. She has been seeing a person for two years and her emphasis is on communication. She wants assurance that she and her possible future husband communicate enough that they don't make the mistake her parents did. She also wants to make sure that she has a career so she will never be in the same situation as her mother. Thus, this woman's hopes for the future are very much related to the remedial aspect of her parent's situation.

Amongst the Armenian students, a male wanted to become a metallurgist just like his father, but accumulate a great deal more money. Why? Because his father had just declared bankruptcy due to the economic situation in that country. I want to be a metallurgist, but I know that what matters is not the science, but the business aspect. Immediately I want to develop strong business ties with other professionals." An American-Armenian female student wanted to have a relationship much like the one between her parents, but with greater equality between her and her future husband. "I think if my parents would have had a more understanding relationship we could have been raised

with a stronger sense of Christianity. Neither myself nor my brother had to get involved with the wrong people and waste precious years of our lives."

All these circumstances indicate that a person's hopes for the future are not random. Instead, they have the perceived positive elements from the past combined with the remedies for the perceived negative aspects of the past.

A Discontinuity is Created even if One is Not Present

One would think that if a student affirms that he or she has everything in life, that person would have no hopes for the future. This is not the case. For example, a male American-Armenian student whose parents are very successful, admitted to having everything he could ever want in life. "I have everything in life, and whatever I don't have, I just ask my parents, and they get it for me." Yet, his hope was to become as successful in an area of endeavor as his father. "I know that the day will come when my father will want me to take over his business. But that's not good enough for me. I don't want to simply continue what he did. I want to build something larger. I want to feel as accomplished in my life as he feels in his life." Thus, what is hoped for is the sense of accomplishment rather than the possession of a business. Therefore, even though this young man had actually no apparent discontinuity, he created one and developed his college and career path based on the hope of overcoming that discontinuity. The implication is

that a "discontinuity" does not have to be a problem, but could also be a challenge to be overcome or an achievement that is not perceived to be at hand.

Summary

Examples from the lives of students from the three groups, European-Americans, American-Armenians, and Armenians in Armenia are utilized in order to illustrate the function of the Hope Paradigm in the lives of these students who live in three different cultural contexts. Through the Paradigm, a student's hopes for the future are connected to her past experiences and tied to her present experiences and view of the future. Further, a comparison and a contrast were made between the hopes of each group, and how their sense of the divine and human was involved in the development of hopes. It was mentioned earlier that there are five gaps within the literature which this work intends to address.

The gaps that the existing literature on hope has not emphasized, while the Hope Paradigm has addressed and have been illustrated here are the following:

- a) There needs to be a known discontinuity and abyss in a living relationship from the hoping person's perspective.
- b) A person needs to develop an empowering relationship with a more powerful Other in the process of developing hope.
- c) The hoping person must form a sense a continuity in a relationship that extends from the past through the present

and into the future.

d) There is a sense of empowerment as the result of the development of hope.

E) A hope is validated by the hoping person modeling his or her relationship with others based on the relationship with the powerful Other. General observations about the three groups were also discussed in this chapter. The theological and psychological implications of these observations will be addressed in the next chapter.

CHAPTER 8

Theological and Psychological Implications of the Data

Theological and psychological implications derived from illustrations of the Hope Paradigm will be discussed in this chapter. These are not necessarily undisputable facts, but rather observations that can help the reader develop a greater understanding of the Paradigm, how hope develops and affects a person's life, and sources for future work.

Theological Implications of the Empirical Data

Based on the empirical data, the following general theological trends can be observed.

Hope Presumes Relationship with An Other Entity

There is a need for the hoping person to know and be aware of a discontinuity and an abyss in a person's life in order for the hope process to begin. However, this implies the knowledge or faith in a previously existing relationship. It is this relationship which has been broken that gives rise to the necessity for hope. There is a need to know of a relationship which has been broken. As Barth points out: "God loved us before we loved him." It is imperative to begin from the fact that there is a perceived relationship which is also perceived to be broken, which then begins the process of hoping. Unless there is such a perception and a belief, the need for hope does not arise. This is why hope cannot exist by itself. Instead, it must be seen in relation to faith, the belief that a relationship

exists, and love, which is the expression of that faith in the everyday living circumstances. This implies that hope is not an individual reality, be it intra-psychically or interpersonally. Hope is always based on a relationship with another person, entity, or even an illusion.

The Need to Recognize a Discontinuity and an Abyss

For hope to begin and become apparent, there is a need for a person to recognize a discontinuity and an abyss. For the person who has basic survival needs, such as some of those in Armenia, the development of hope is apparent and obvious. But what about those who appear to have all their needs met, as some of those interviewed in this country? It is apparent that these persons create a need even where need does not seem to exist, and they hope for that reality to come about. The implication is that regardless of how content or fulfilled a person may be, there is always a need to be even better, a strive for perfection, which one's hopes express: "You, therefore, must be perfect, as your heavenly Father is perfect." [Matthew 5:48] Thus, discontinuities are not necessarily those caused from the outside, but they can be caused by a person based on a relationship with an other. Thus, hope is not just for those who are poor, stricken, and godforsaken; hope is for every person.

Human Need and God's Characteristics

There is a correlation between the image and the

function of God and the discontinuity or the abyss that the hoping person is experiencing. Thus, it is not any image and function of God upon which the hoping person is basing his or her hope. It is a very specific one. It is one that meets his or her need. For example, in Armenia, because the student felt helpless when the family faced difficulties, especially when her brother had joined a group of people that killed and robbed, her interest is in "The God Who Helps." In the United States, the American student, who needs someone with whom she can share her deepest and darkest secrets and get an insight into what to do in her life, perceives God as "the best friend who knows the reason for everything."

Basing Hope Upon the Knowable But Not Necessarily The Comprehensible

The perceived God which the hoping person bases his or her hope upon is not fully comprehensible but is knowable. In fact, there is always an aspect of God which is beyond human comprehension and capability from the perspective of the hoping person, and it is this aspect which provides hope that somehow God will provide the empowerment necessary to attain that which is hoped for. This fits Barth's perspective of God as the "Lord" rather than Moltmann's God as "Friend." It is that Lordship - the otherness, that power - that the hoping person is searching for in God rather than God's equivalence with the human being. With

the example of the student in Armenia, she is looking for "the God who helps in a way that human beings cannot." This is the name of God for her. This also implies that the understanding of God as a Friend is less useful in the development of hope.

Hope Based on the Promise

In all three cultures it is the promise of God which the hoping person searches for, rather than the identity or the theological functioning of God. As mentioned above, each person has a perspective of God, and it is related to one's immediate needs. However, the reliability of this God is based on a promise made not only at the Sinai or at the Cross but also within one's own immediate family or ancestry. For example, for the American Student, it is the God about whom her father spoke. For the Armenian student, it is "the God of Our Fathers" who has promise and sustained the Armenian people throughout the ages. This is in agreement with Moltmann's perspective that the human being, as in ancient Israel, is interested in the promise of God rather than God's identity.

The Connection Point of God

For the hoping person, the point of connection with God is the fact that God is beyond the situation which is causing the hoping person to suffer. Thus, the God who is sought is One who views and responds to the suffering of the person, but the Godself is unaffected by that suffering.

Thus, there is a difference between God being close enough to respond versus God being close enough to be affected by the suffering. If God is affected by the suffering, then the person perceives that God is incapable of helping. For example, the student in Armenia saw God as removed, and Christ as suffering. God is the One whom she needed and saw as capable to help her but not Christ. Even the woman in United States who perceived God and Christ as being one and perceived Christ as her "best friend," and sensed that Jesus laughed and cried with her, yet in regards to the help she needed in the area of "knowing," she perceived Christ as omniscient, and herself as having very insignificant knowledge. Thus, for this American student, it appears that Christ is responsive to her in every way, except in the area where she needs help. Thus, even if the whole person of God is not seen as impassible, the characteristic which the hoping person needs is perceived in that way.

This fits more of a Barthian perspective than the Moltmannian. The hoping person searches for the God who is other, beyond, and unaffected by his or her current suffering. Thus, Moltmann's perspective that the person needs to know that God suffers too, has an importance to it, but the suffering person who is looking for hope is not seeking that aspect of God.

Jesus Christ: The Hope or The Revealer of Hope?

The hope does not appear to be Jesus Christ as a

person. Rather, hope appears to be revealed through the person of Jesus Christ. And, that which is revealed is the fact that God, who is unaffected by the suffering situation which the person faces, has helped Christ who was at some time in the past was in a similar suffering situation as the hoping person is currently. Thus, Christ was in the hoping person's situation while God, who is beyond that suffering, is the one who actually saved Christ. In the same manner, one places his or her hope on the relationship between God and Christ, rather than on Christ alone. For example, the woman in Armenia pointed out emphatically that only God can stop the wars in the world but definitely not Christ. For her, Christ is not powerful enough.

It is the Relationship which is maintained, Not the Specific Events which are repeated

The hoping person needs to perceive God's possibilities for him or her as bound, thereby limiting the possibilities for the future, instead of having them wide open. It is not the openness of possibilities that is sought, as much as it is the probability of overcoming one's discontinuity and abyss. For Barth the future has been fulfilled in Christ. However, Barth also states that the past is the future in a guise. The two taken together mean that it is the future relationship that will repeat and be unveiled as being like the relationship of the past, rather than the specific events of the future which will repeat the past events. The

emphasis is on the relationship between God and the human being and not necessarily on the repetition of the exact events.

Hope Provides Courage and a Passion for Living

Moltmann points out that hope provides a courage and a passion for living. This is a crucial point regarding the effect of hope. Many sources, some of which will be discussed below, approach hope as a solution to pathological problems. Consequently, hope becomes an antidote for despair. Though hope does overcome despair, it also provides a passion and a courage for living that surpasses any discontinuity or abyss that may have initiated the hoping process. This is why Moltmann can encourage the Christian to answer his or her calling and join the "Godforsaken in their suffering." It is through this suffering that the Christian experiences the passion for life. This is the "folly for the Greek" - how could suffering give passion for life?

The courage and the passion for life that hope provides can only be observed in the face of extreme suffering. Earlier, it was mentioned that those who had survived the 1915 Genocide through hope, though they were in their eighties and nighties, still had a passion for life and tried to live every day to its fullest. The same is true in Armenia today. The Armenian student who had faced the loss of a brother or the lack of help and even the spiritual

persecution from her community has a passion for life through hope. This passion is not just for herself but also for others around her.

The Christian as a "Real" Human Being

Barth points out that the Christian is a "real" human being. The second component of the Paradigm is crucial in the development of hope and in helping a person become more "real." When a person has attempted to everything in his or her power and has not been able to attain that which he or she wants, then that person has discovered the boundary of the human possibility. If there is faith within the person, such that there is a realization that he or she has a relationship with God and turns to God and asks for help, it is then that the person recognizes the intersection between the divine and human possibilities. It is at this point that a person realizes the limitation of the human in contrast to the unlimitedness of God. It is then through Christ that this line between the human and the divine is able to be overcome. This whole process makes the human being realize that he or she is human, while God is God. This makes a person both real in life, in his or her placement in relation to God, as well as realistic in his or her view of oneself and outlook in life.

The Power of God

The God who can both help as well as punish seems to be the more powerful God than the one who can only help. In

the United States, God is mainly seen in positive terms, such as a provider, teacher, listener, friend, creator, etc. This perceived God does not seem to have a connection with violence and wars and does not seem to have the ability to stop or control wars. However, God in Armenia is seen as all of the above except as a friend, plus as One who disciplines and punishes, even if it involves the taking of lives. Interestingly enough, this God can control and stop wars. However, the perception in Armenia is that Christ cannot stop wars. First, the more God is seen as capable of doing, the more God is seen as powerful and even omnipotent. This is in agreement with Barth's perspective points to God's "harshness." However, it does not seem to be in accordance with Moltmann's perception, which tends to view God as a "Friend."

Second, the greater the suffering a hoping person faces, the greater is his or her perception of God's power. Believing in God's power does not necessarily mean believing in the "goodness" of that power. For example, Donald Miller had pointed out that a majority of the survivors of the Armenian Genocide believed in the presence of God.¹ However, a significant number of them did not trust God because they felt betrayed, since God did not rescue them during the Genocide. Thus, believing that God is powerful

¹ Donald Miller, Survivors (Berkeley: University of California Press, 1992), 87.

does not necessarily mean that God is also trustworthy; the trustworthiness develops through the fulfilled promises of God. Still the point remains that a suffering person tends to perceive God as being more powerful even if that "God" happens to be on the side of the enemy.

Third, this perspective supports the hierarchical characteristics of the Trinity. It appears that God is perceived as being more capable than Christ. This tends to agree more with Barth than with Moltmann. Moltmann tends to emphasize mutuality a great deal more while dismissing hierarchical perspective of the Trinity as monotheistic.

The Manifestation of a Person's Perceived Relationship with the Basis of Hope

That which a person does, his or her seeming mission in this world, is modeling of one's life after the hope he or she has for the way God will act in his or her own life. Moltmann makes this connection when he states that the Word of God makes sense only from the perspective of a person who is suffering. Therefore, it is the responsibility for the Christian, for Moltmann, to model his or her life after Christ and align oneself with those at the edge of society, the Godforsaken. From the Paradigm's perspective, this acts as the consummation or the fulfillment of the promise of God upon which a person bases his or her hope.

The Different Roles of the Church

All three students had very different perspectives of

the role of the Church in their lives. For the student in Armenia, the "Church" is a place to pray to God and to help the elderly and those who are needy. For the Armenian-American, the Church is a place for her to return and gain back her identity and roots, where she can feel at home. For the American student, the Church is a place where people hold her responsible for her commitment to Christ, and she needs them until she can learn to discipline herself.

Psychological Implications of the Empirical Data

There are a number of psychological implications from the data as they relate to the work of Donald Winnicott.

Hope and Despair as Partners

Winnicott points out that unless a person has experienced hope and despair, that person has not truly begun experiencing life. The majority of the students appeared to gain energy as they spoke about their hopes and mentioned how they had overcome their despairing moments. A sense of dignity and joyfulness came upon these students as they discussed the details of their hopeful moments. It was not just a matter of telling a story. Instead, it was recounting of an accomplishment based upon which the student seemed to state: "I am alive." Although it is difficult to pinpoint theoretically and describe in behavioral terms, they seemed to echo Winnicott's perspective that unless a person experiences hope and overcomes despair, that person does not understand life.

Aggression

Winnicott refers to the power of life that is experienced as one acts aggressively as a sign of hope. The students appeared to become more lively when discussing their accomplishments based on hope, a sense of liveliness - a desire to live and experience life and to search for creative and new ways for expressing oneself. This is the aggression that students demonstrated in the face of life's challenges. Yet, "aggression," the response to life's difficulties which is the power for living from Winnicott's perspective, if demonstrated by these students, then it is very different from the "aggression" that one would normally associate with crime and violence. This aggression was constructive and appeared to be out of passion for life; whereas, the aggression associated with crime and violence is generally perceived as destructive and out of hatred for others. Thus, the term "aggression" appears to have at least two sides to it.

The Erotic and the Aggressive

Winnicott speaks of the erotic and the aggressive elements of the human self. These were discussed earlier. The erotic is associated with wanting to be absorbed within a relationship; whereas, the aggressive is associated with wanting to be apart from an other person, thus establishing the Me and the Not-Me of the True Self, respectively. Furthermore, Winnicott associates the erotic with the

feminine element of the Self, and the aggressive with the masculine one. Winnicott points out that, although the feminine erotic element establishes the relatedness and the sense of being, yet it is the male aggressive element which makes the relationship more real and permanent by giving one a sense of the other. Thus, hope would be associated with the male aspect of the Self, as it is seen within the overall complementary relationship between the female and male elements on the Self. Winnicott points out that the child who is stealing outside the home is actually looking for the strict father who would make safe for him or her the environment in which he or she can exercise one's own primitive love impulses.

The interviewed students seemed to confirm the above perspective in the following way. When asked who is the most hopeful person in their family, not all but the majority of the students from both genders and from all three groups responded by stating that their father is the most hopeful person in the family. When asked who was the most spiritual person in the family, again, the majority responded by saying that it is their mother. When asked what are the characteristics of their father that makes him a hopeful person, they responded by saying that he seemed to be removed and distant from the problem that was challenging them and unaffected by the difficulties the problem was causing. Ironically, it is in his "distantness" that the

father seems to provide hope. It must be reiterated that it is the distantness of the father provides the hope.

However, this hope is still in the context of the parental mother-father relationship, rather than in the relationship with mother by herself and the one with the father by himself.

On the other hand, the mother was considered more spiritual because she could relate to the students, and they could share more of their life with her. So the question was asked: "If you share more of your life with your mother than your father, why is your father the more hopeful person instead of your mother?" The response was generally a statement to this effect: "Because my mother gets too involved, but my father seems to be able to stay at a distance and to stay on top of things." Thus, the father's distance and ability to remain from completely being absorbed in the problem at hand is seen as a sign of hope when a student shares his or her difficulties with him. The mother's great relatedness and concern appears to take away from the hopefulness that may be instilled within the student.

There is a need to do a larger sample of interviews and to contact persons from various backgrounds in order to confirm that this trend truly exists among the general population. Thus, the simple translation of these highly technical terms into the common language of the everyday

life would not do justice to either Winnicott or to what the students in this study were addressing.

A Discontinuity Is Created Even When None Is Apparent

As mentioned earlier, the students in Armenia and those in the United States who had challenges in life, seemed to have valid reasons for hoping. Yet, even some of those, who asserted that they had everything they could ask for in life, seemed to have hopes for situations where they themselves seemed to create the discontinuity and the abyss. Take for example the young man who wanted to take his father's business and build it into even a greater business "empire." What is the motive for this hope? One reason could be the desire to have greater control over one's surroundings. Perhaps this is the same sense or need for control that sets the infant on the path of establishing hope in the first place when the internal object and the environment--mother are not fused together yet. Regardless of the age, regardless of one's possessions or comforts, the need for greater control in life as seen in the infant appears to continue to operate at some level in the adult as well. Further, just as this need for control in the child becomes the foundation for hope, it may do likewise for the adult. This is certainly an area of future research.

Summary

Some of the theological and psychological implications of the Hope Paradigm and its illustrations in the three

cultures were discussed in this chapter. The similarities and the differences are presented between the sense of the human and the sense of the divine, and how the two act and interact, as perceived from the perspective of students from each of the three cultural groups. This hopefully gives the reader a sense that a paradigm can exist that can explain the hopes of persons who live in different cultural settings. At the same time, it also gives the reader the appreciation that for such a paradigm to be effective, it must be versatile enough to allow for cultural differences and how their effects on one's hopes. Finally, the attempt was made to show how the Hope Paradigm developed in this work can address both the similarities as well as the differences in the hopes of the students from the three cultures presented here. This is a beginning in addressing the gaps in the existing literature around the subject of hope which were presented in the first two chapters of this work. In the next chapter, the function of the Hope Paradigm will be further illustrated by comparing its approach to those mentioned in the existing literature as illustrated in case examples by Capps and Lester.

CHAPTER 9

Comparing with Illustrations from other Sources

Case examples from the two pastoral care and counseling books on hope will be discussed here, and the observations of those authors will be compared with the perspectives of the Hope Paradigm.

Case Example from "Agents of Hope"Background

In the illustration "I Gotta Be Patient," Reed, a student chaplain visits a thirty year old white woman, Mary, described as depressed, who has been hospitalized for two months on the Urology floor, and will likely be hospitalized even longer. The chaplain's frustration is that Mary seems resigned, and he is not able to instill hope in her. The chaplain attempts to talk about God, but Mary points out that God has nothing to do with her situation, rather it is her body which has the problem. The Chaplain attempts to speak of her family's support, and she assures him that they are supportive. He makes a prayer in which he "deliberately focused on the positive aspects of her situation, `but [he] was painfully aware that she did not respond to anything said in the prayer.'"¹ Eventually, Mary dies.

Capps' Analysis

In his analysis, Capps credits the chaplain for attempting to instill hope, but appears to blame the patient

¹ Capps, Agents of Hope, 19.

for her attitude of resignation and hopelessness. He states: "And we, like the pastor, feel in our hearts that she could in fact have done something about it, namely, to have a hopeful attitude instead of a fatalistic one."²

Observation

There seems to be a lack of clarity as to why Capps gives this illustration. It is true that unless the patient wanted to be healed, she could not and no one could force her to heal against her will. However, taken that as a given, is it not the purpose for the chaplain's visit to help the patient overcome the hopelessness? So why in this supposed illustration of a chaplain as an agent of hope is the emphasis placed on the patient not wanting to respond? Is it to show that agents of hope are not always successful at bringing about hope? Or is to show a successful or an unsuccessful attempt at instilling hope? Regardless, Capps does not clarify his point, and as mentioned, he seems to blame the patient for her woes.

The Hope Paradigm Perspective

From the perspective of the Hope Paradigm, the patient, Mary, did not develop hope because she was never able to establish an empowering relationship with a powerful "Other." On his part, the chaplain never recognized her need for a relationship with a powerful other, and instead attempted to show that he has a relationship with a powerful

² Ibid., 21.

Other, namely God. This may have helped the chaplain, but not the patient.

Signals Given by the Patient

What were the signals given by the patient that she needs a relationship with a more powerful other? She pointed out that she was incapable of changing her situation, and all she could do is be patient and wait. So she felt powerless in the face of her difficulties. She further pointed out that her family was supportive, they visited, sent cards and letters, but they could not help either. This is another indication that she perceives her family as supportive, but not powerful enough to help. The medical professionals were doing the best they could, but her infections had still been continuing for eleven years. So she perceived the medical professionals as supportive, but not powerful enough to overcome her infections and the illness. She had thought about God, but God reminded her of her uncle whose prayers were more like a sermons. So, all around her, Mary perceived supportive relationships, but could not see any of them that was powerful or empowering enough to help her overcome her illness.

Chaplain's Efforts

Having the above mentioned understanding of Mary's perspective of her situation, it is apparent that the chaplain needed to make the connection between her and a "more powerful Other" who can help her sense empowerment and

thus develop hope. However, the chaplain failed to do so even when he prays to God. Why? First, because he prayed, and the patient knew that prayer was merely a sermon, as she had learned from her uncle. Second, and this is the key, the chaplain prayed to a God whom the patient saw as inept or uncaring, or both! The patient mentioned quite a few times that "it isn't God's fault," and that God did not have anything to do with her sickness, and that it does not do any good to complain. This thought pattern leads to the conclusion that the illness is so powerful that no one, not even God, can help Mary overcome that illness. The chaplain failed to pick up the cues that Mary was actually angry with God, and was asking: "Since I pray for others, why can God help others but not help me?!" Before the chaplain could help Mary overcome her hopelessness, he needed to help her connect her with a "God" or an "Other" who can overcome her illness. He failed to accomplish this.

Comparison

This illustration brings forth a number of differences between the Hope Paradigm and Capps' perspective of hope. First, the Paradigm emphasizes that hope is based upon a relationship with an other, whereas Capps seems to direct his attention at "an independent spirit of hopefulness." It seems that the chaplain is attempting to instill this spirit in the patient without relating to her.

Second, the relationship with the other needs to be

based on an "Other" that is powerful enough to overcome a person's perceived discontinuity in life. Capps, through the chaplain, failed to see that the "God," the "Other" who, from *the chaplain's perspective* is a powerful God, who was supposed to help through prayers, from *the patient's perspective* is an inept God. How could a God who does not have control over illness and death help the patient? Obviously, as the chaplain found out, the prayer to God was useless for the patient. It may have been useful from *his perspective* and the *patient's family's perspective*, but *not useful from the patient's perspective*. Thus, Capps ignores the need for a relationship to be powerful as well as relevant from the patient's perspective.

Third, towards the end of the dialogue, the chaplain states: "I do hope that you'll be feeling better soon." This is a misconception that is associated with Capps' perspective that hope is directed towards the future. In reality, the hope experience is directed to the present *through* the future. This misconception is repeated again. Although Capps points out that hope does have an effect in the present, but he justifies the chaplain's statement as one of hope, by saying that

he [the chaplain] tries to clarify what he means, namely, not hope in the here and now, but hope for life after death, for as the physical "drops away" the spiritual "gains strength." . . . he offers his conviction that the one who creates and sustains the world is also able to know and to claim everyone, so that in effect when we die we

are not lost.³

Now, from the chaplain's perspective, he had made a wonderful theological affirmation (even though it sounds Stoic when speaking of the physical dropping away and the spiritual gaining strength). However, from the patient's perspective, it was a total waste. Why? Because how could this "creator" and "sustainer" come and claim her after she has died, if this "creator" and "sustainer" cannot even help her overcome her illness here and now, *before* she has died? Very truthfully and accurately she responds by saying: "It is too terrible," and then she changes the subject. Why? Because "it is too terrible" that a creator who can claim someone *after death*, cannot protect her *prior to death*. Through this approach, the chaplain removes the effect of hope from the present, and makes it irrelevant to the life of the patient here and now. This is unacceptable from the Hope Paradigm's perspective, because hope needs to help a person here and now, and thus its effect must be empowering in the present.

The Chaplain Applying The Hope Paradigm

How would the chaplain who is aware of this Hope Paradigm approach this situation with Mary? Here is a brief outline of the most important aspects of the chaplain's approach.

First, the chaplain would recognize that the patient,

³ Ibid., 57.

Mary, has not been given the opportunity to have a provisional environment. Thus, regardless of what his approach would have been, the chaplain would not be able to instill hope in her. Instead, he would need to help her the safe and secure providing environment within which the patient could discover and express hope for herself. Following Winnicottian terminology, the chaplain would set up a safe environment just as the environment-mother would set-up. However, the chaplain would also have to prepare himself for the object-mother role, the object towards which the patient would direct her questions, anger, and even destructive expressions.

Second, within this environment, Mary would discover through the chaplain, the God who is the totality of Being. The God in whom all creation exists, those who are healthy and those who are ill, those who are living and those who have passed away. This God would become more real for Mary as she experiences God's promises, and seeks a vision of the future based on God's promise in the Event of the Cross, the crucifixion, death, and resurrection of Christ. The focal point of the chaplain would have been the relationship between God and Christ, and the hope of deliverance. This is what Mary needs to discover. Datevatzi's perspective that God provides hope to the faithful so that she could see the eternal would be a key input from the chaplain in order to help Mary focus on her sense of empowerment and

responsibility to direct her life rather than fall victim to life's circumstances.

The chaplain's role is crucial in helping Mary turn inward anger towards herself as expressed in despair and self pity outward, and express it towards him. This would have been the sign that the relationship between them, the chaplain and Mary is becoming more real, and consequently, Mary will begin to discover a supportive relationship with God and eventually hope, whether she lived for long afterwards or not. Of course, a very valid question arises: Could this have been accomplished while the patient is in hospital but instead of being in a clinical setting? This is where the creativity of the chaplain is necessary, and the need for God's guidance becomes very clear.

Hopefully this illustration demonstrates an approach that the chaplain could have taken in helping Mary develop hope in her life. This also demonstrates how Capps' definition and perspective of hope differs from that of the Hope Paradigm.

Case Example from "Hope in Pastoral Care and Counseling"

The case examples that Andrew Lester provides seem to lack in their definiteness and depth, and seem to quit at the external surface of human relationships without delving into the core issues that require hope. Here is an illustration.

Adrian's Options

Adrian is a sixteen-year-old who has major difficulties with his parents. He feels unappreciated and unheard by his parents. On the other hand, since Adrian has experimented with drugs, his parents have always been suspicious of his activities, especially since his grades are not up to par from their perspective, and consequently they do not give him a great deal of freedom and time on his own. Over time, Adrian has grown increasingly more frustrated and feels hopeless.⁴

Lester's Options

In searching for ways to overcome Adrian's hopelessness, Lester thought of the options that Adrian may have when he becomes eighteen and can move out of his parents' house. So Lester asked Adrian what it would be like when he turned eighteen. After thinking for a while, "looking off into the distance with a smile on his face," Adrian realized that he can move out, have his own apartment, join the military, or act upon numerous options he may have. Lester concludes his analysis that Adrian's "despair began to lift as he imagined the freedom that could be available in a foreseeable time frame."⁵

The Hope Paradigm Perspective

On the surface, Lester's work appears to be acceptable

⁴ Lester, Hope in Pastoral Care and Counseling, 141.

⁵ Lester, Hope in Pastoral Care and Counseling, 142-~~X~~43.

as an example for developing hope in a person. However, from the Hope Paradigm's perspective it is not, because Lester did not address the real underlying issue: The discontinuity and abyss in Adrian's life was not his lack of freedom, but rather his inability to develop a trusting relationship with his parents. Additionally, by suggesting that Adrian move out of the house, Lester deepened the abyss that exists between Adrian and his parents. Since his real issue is lack of a trusting relationship, by moving out of the house, Adrian merely increased his chances of isolation, and decreased the opportunity for addressing the much needed relationship with his parents. So Lester treated the symptom, but not the malady.

The Hope Paradigm would have suggested that the relationship between the parents and Adrian be addressed. More specifically, analyze when and how trust broke down between the parents and Adrian, and attempt to deal with the anger, guilt, and frustration, and somehow help convert it into hope. The lack of a trusting relationship and the hopelessness that such a relationship is possible with one's own parents, is the issue that needs to be addressed for Adrian, because it is that which will remain with him for the rest of his life, regardless of how old or where he may live.

Summary

The intent for providing these illustrations has not

been to devalue Capps' or Lester's works. Instead, it is to point out that there is a need to create greater systematization in the information they have gathered in order for them to address deeper and a greater variety of issues that the Hope Paradigm addresses. It is also hoped that someday, when a person develops a more systematic paradigm than this Paradigm which will apply to even a larger variety of situations, someone will remark the same way about the Hope Paradigm and the illustrations given in this work as has been remarked about Capps' and Lester's works.

CHAPTER 10

Summary and Conclusion

Summary

At the beginning of this dissertation, two recent works on the topic of hope were reviewed in the field of pastoral care and counseling. At the end of the review, gaps were suggested in those works which this dissertation was intended to address. The following were the gaps mentioned and how this dissertation hopefully addressed them. These also constitute some of the strengths and contributions of this work to the understanding and the approach to the development of hope in the field of pastoral care and counseling.

Relationship as Basis for Hope

It was suggested that there is a need to place greater emphasis on the relationship with an "other" person to be the basis of hope, and be more clear of this emphasis in the definition of hope. In the Hope Paradigm developed here, this emphasis was made clear. Here is the Paradigm:

Hope is the holistic empowering experience in the present of overcoming a discontinuity and an abyss in a relationship and seeking greater continuity and fulfillment in life, through an empowering reliable relationship from the past leading to the future.

First, it is apparent that the foundation of hope is laid when there is a recognition of a discontinuity and an

abyss in a relationship. Second, the means to overcome that discontinuity and abyss is through a relationship with an other, instead of being based on an individual's own efforts. Third, it was emphasized that "a relationship with an other" did not necessarily mean that another person is standing next to the hoping person at that moment. Instead, it could also mean that the "other" is internalized, as in the case of the internalized mother for the child who is alone, or it could be an entity that is personalized and internalized, such "the universe" or "the cosmos."

Need for Clear Perspective

It was suggested that in a definition of hope, there is a need to define clearly the perspective from which an observation is made regarding the nature of hope or the hoping process. The Hope Paradigm clearly states that it is written from the perspective of the hoping person. This is crucial since hope is generally considered a theological term, and often connected to entities such as "God" which are seen by each person through his or her "eyes of faith." Thus, developing the Paradigm from the perspective of the hoping person reduces the confusion in the definition of hope and hoping.

Hope as Empowering

It was suggested that the literature refers to hope as being a source of strength and courage, yet the empowering aspect of hope is not specified clearly. So the empowering

effect of hope is addressed in this Paradigm. This empowerment was addressed in a number of ways. First, it was suggested that the foundation for a hope is not just a trusting relationship, but a relationship with a "more powerful Other" through whom the hoping person can attain that which is hoped. Second, it was suggested that when the hoping person models his or her relationships after the hoped for relationship, he or she gains some sense of empowerment and control over his or her life, even if it is a small part of that life. Third, by attaining a sense of meaning and a place in history, the hoping person gains a sense of motivation and empowerment in life. Fourth, it was discussed, based on theological and psychological basis that, as the hoping person overcomes despair through hope, one gains a "zeal for life" or "a power for living" which again refer to the empowerment aspect of hope.

Validation of Hope

The question was posed: Since a child receives validation for his or her hopes, would it not make sense that an adult would also receive some validation for his or her hopes? After all, how could an adult know that his or her hope was "realistic" and "realizable," or that it even materialized? The idea was put forth that there may be a way that hope and hoping is validated. First, the Hope Paradigm suggests that during Component 5, the hoping person validates his or her hope by modeling his or her

relationships after the hoped for relationship with the more powerful Other. This gives the hoping person the opportunity to evaluate the efficacy of his or her hope within life's circumstances, and make adjustments to it if necessary. Second, in the empowering aspect of hope, it was suggested that if a hope is realistic, it empowers the hoping process, and remains a hope that needs to be attained. Similarly, if the hoping process is directed in the appropriate direction, then it helps the hoping person remain focused on that which is hoped. In this way, hope and hoping are inseparable, and they validate and affirm one another. If there is no validation or affirmation in the hoping process, then the hoping person can make adjustments to his or her hope. Thus, the adult validates his or her hopes by discerning the efficacy of his or her hopes by applying them into own life and relationships, and discovering whether or not there is a sense of empowerment as a result of them.

The Systematic, Continuous, and Fulfilling Aspect of Hope

It was suggested that for a definition or a paradigm for hope to be effective and useable by a person for his or her needs, or for a professional to utilize to help others, it must be developed in a systematic manner, and address the continuity and fulfillment that hope brings to life. Hopefully the Hope Paradigm addressed these three interrelated concepts. First, by concentrating on the

hoping person's perspective and going through the development of hope, this Paradigm gives the opportunity for a person to trace his or her own hopes, analyze the relationships upon which they are founded, and make whatever adjustments, if any, that are necessary. Second, the Paradigm perceives the person holistically, both physically, cognitively, affectively, and spiritually within his or her environment, as well as holistic in terms of his or her past, present, and future frame of time and experience. This holistic approach allows one to consider systematically all aspects that affect the development of hope, and simultaneously, the effect of hope upon one's total life and environment. Third, the fulfilling and rewarding aspect of hope was addressed systematically, both in the sense of empowerment as well as in the meaning and motivation in life. The Hope Paradigm has addressed these three, and given ways that a hoping person may relate these to other aspects of life. However, as usual, improvements can always be made, especially as they relate to more specific circumstances that an individual may face.

Concreteness of the Paradigm

It was suggested that a paradigm of hope needed to address issues of hope, those which appear to be everyday and mundane, and those that occur at difficult moments and may have no immediate or simple alternatives. For this reason, the Hope Paradigm was applied to situations in the

United States, where it seems that the luxuries of life are generally plentiful, and in Armenia, where due to blockades, even some of the basic necessities of life appear to be scarce. Of course, there can always be exceptions, where living in the United States one may not have the basic necessities of life, or living in Armenia one may have all the luxuries of life. This is not the point. Rather, the point is that the Paradigm was used to address how persons can develop and maintain hope in the face of situations where "ways out of the situation" were available or not. The attempt was made to show that the Paradigm systematically addresses the issue of hope under these extreme opposite living conditions.

The Ultimate Direction of Hope

Throughout the literature, it was generally suggested that hope is directed towards the future, with effects in the present. Yet, the point here is made clearly that hope is *ultimately* directed towards the present but *through* the future. This is important from the Paradigm's perspective, because for hope to be empowering and directing one's life, it must be directed towards the present, not just considering the possibilities for the future. The difference may sound simply semantic, but it is not. When the question is asked: To what time period is hope directed and intended to act? The answer from the Paradigm's perspective is that it is ultimately directed towards and

intended to affect the present situation in life. This makes it possible for hope to be realistic, effective and empowering in the present, and consequently be possible to also be validated in the present.

Areas for Further Development

The development of the Hope Paradigm is merely the beginning of an effort to make hope more accessible to persons in various situations and ages in life, of those living in various cultures, and even those in various faith groups. Therefore, here are some suggestions for further work.

First, now that the Paradigm is available, it would be helpful to apply it to a larger base of Armenian and American college students in order to gain a greater insight of its validity under various possibilities within a group. In such a work, questions regarding gender, age of student, socioeconomic status, and family background may be addressed more fully. Second, it may be helpful to extend beyond college students to persons in various cultures, and see how the systematic aspect of the Paradigm can still be upheld. In other words, will the consistent thought pattern, hopes for the future, means of approaching life's challenges be upheld when the Paradigm is applied to another group of persons? This would require greater research and discernment as to the priorities of a hoping person. Third, it would be helpful to expand this into other cultures, and

see if there are other extreme situations which affect or change the Paradigm. Finally, it was mentioned earlier that this is a hope paradigm based on the Christian perspective of God, life, and that which should be hoped for in life. But would it be upheld if applied in a non-Christian milieu? These are some of the suggestions for future work with this Hope Paradigm, in order to assess its validity and application in circles of life beyond that of Armenian college students in Armenia and the United States.

Conclusion

In conclusion, the intent of this work was to develop a hope paradigm that can systematically help a person develop and maintain hope in life, and simultaneously be a paradigm that pastoral care professionals can utilize to instill hope in their daily interactions with parishioners and clients. Based on the existing pastoral care and counseling literature, and some theological and psychological basis, the Hope Paradigm was developed and illustrated through the life of Armenian college students in the United States and Armenia. The strengths and unique contributions of this Paradigm were discussed above, at least as perceived by this author. The degree to which this work has fulfilled its intent is left up to the validation of those who apply it, and to history in general. Regardless of the outcome, it is hoped that this will be a means for greater insight into the development of hope in real life situations, and especially

for those who are in desperate need of hope, be it in countries such as the United States which appear to be at peace, or countries throughout the world, such as Armenia, which are always at the risk of being at war. In my own life I have always struggled to discover and maintain hope. May these struggles, by the grace of God, bear fruit and make all of our lives and relationships more hopeful and fulfilling.

APPENDIX

The Interviews

The following statement was read to all the interviewees before the interviews began, and any questions were answered. The intent was to help the interviewee understand why he or she was being interviewed and how the information would be utilized.

"This information will be confidential, and as you can see your name is not placed on this sheet, and please do not use your name during the interview so that it would not be recorded on the tape. Your anonymity will be protected when this information is published, because it will be published in a manner that will not reveal your identity. The intent of these questions is not to establish that which is right or wrong. Instead, the intent of these questions is to help us discuss your understanding and experience of hope in your life today. If you do not understand a question, please say so. If there are any questions which you consider as too personal or offensive, you do not have to answer them. Do you understand what I just read? Do you have any questions?

The following statement was added afterwards:

"If you have any physical, psychological and/or spiritual needs as a result of this interview, please call me at _____. Thank you for your participation."

Jane - The Euro-American Student

I. The most hopeful person you know. What is your experience of the most hopeful person that you know? Can you describe a situation where that person has shown hopefulness?

= My grandfather. Through all sorts of difficulties, he has remained very positive and strong. Even when we lost my aunt, he has been giving us hope by saying that there must be a reason for everything. I know at times he wants to cry - but he doesn't because he knows it will affect us all.

II. The most hopeful person in your family. What is your experience of the most hopeful person in your family? Can you describe a situation where that person has shown hopefulness?

= My dad has been encouraging me all along to pursue my college classes in the areas which interest me. I am really thankful for him. He always tells me that he is by my side whenever I need him.

III. The most religious person in your life. What is your experience of the most religious person that you know? Can you describe a situation where that person has shown religiosity?

= A school teacher who really encouraged us to join a Christian youth group in high school. He did speak about religion in class, but you could tell that he believed in Christ from how he behaved. He never used an obscene word,

nor put any of us down.

IV. The most religious person in your family. What is your experience of the most religious person in your family? Can you describe a situation where that person has shown religiosity?

= Actually both my dad and mom are religious but in different ways. My dad tells us everyday that God is present in every activity in our life. My mom on the other hand, encourages us to pray, and listens to us, tries to help us, and is involved in the helping others at the church a great deal more than my dad. So they are religious in different ways. But if I had to pick, I'd say my mom shows her faith more than my dad.

V. A hopeful situation. Is there a situation where you needed to be hopeful? Can you describe it?

= At home, my mother always makes sure that we have dinner together. Especially every Sunday dinner, it must be together with the family. My dad always asks us about what God did in our lives on that day. He tries to show us that God is always there, working in everything we do. Even when something happens we don't understand, dad says God must have a plan. It happened when my aunt passed away. We were very close to her! It was a shock to us. It happened about a year ago. My aunt who was young, suddenly died and we did not even know why. We took it very hard. Mom still has some hard days. She has difficulty dealing with it. She

just sits down and cries. The only thing that comforted us is knowing that my aunt is with God. I prayed every single day. Ask Christ to help me. Through the experience with my aunt, I realized that Christ is my backbone. Everyday I pray in the morning because I am working hard all the time. Sometimes I forget to ask for his help during the day. But he is always there by my side.

VI. Your experience of God. Who is God for you? How would you characterize God? What does God do in general? What does God do in your life specifically? Is there a situation where God has acted in your life? Does God have a plan for you?

= God is my provider. God is the one who made me, knew me before I was born, and he has a plan for my life, even though I may not know it. He knows what goes on in my heart, mind, and might. Over and over he has shown that he is the only one who stands by my side, and even by my family's side as he did when we lost my aunt, and no one could help us except him. For me God and Christ are the same. Christ is my God.

= Through the experience with my aunt, I realized that Christ is my backbone. Everyday I pray in the morning because I am working hard all the time. Sometimes I forget to ask for his help during the day. But he is always there by my side. I don't open up to any being. They don't have respect for my ideas. I can share my deepest and darkest

thoughts, feelings, and plans with God only, and no one else. God has a plan for me. But I got to work to find it out! I got to acknowledge his presence so he'd tell me about his plan. I have been in a leadership position but I have been quiet. I thought I can set an example by what I do more than by words. It always impresses me how others talk about their faith. So I need to stand up and speak about Christ.

VII. God and War. Is the country in which you live involved in a war at the present? Why do you think wars take place? Is God involved in wars? If yes, how? Can God do anything about wars? Can God stop them? If yes, what?

= The United States is not at war, but other countries seem to be. I don't think that God can do anything about wars, although there must be a reason for it.

VIII. What are your hopes? In your life, what do you hope for: yourself in general, college, career, relationships in general, family of origin, nuclear family, country of residence, humanity in general, church, spirituality - your relationship with God.

= [Myself] I need to have a sense of fulfillment in life. I've learned that you cannot always lean or depend on others completely - unless it's God. Your family will let you down and your friends will let you down. I put a lot into them but I cannot put all trust in them. Fulfillment means being respected for who I am, what my ideas are, and what I want

to do. Just because of my age, others do not give me credit, nor do they have trust in me. It really hurts.

It's not equal pay that I want; I want equal respect.

= [College] College will help me break away from my parents. Because I come from a very strong family, the question is always: Can I move away? College will show my parents, grandparents, and brothers that although I move away, I'll still come back.

= In my college English logic class, a teacher looked at me and said: 'Hey, I know you're Christian, so I'm just going to bag on you today. Even though I did not tell him that I am a Christian, yet he knew from my actions. I admire those who stand up and speak out for the faith. I need to learn that doing is not enough; I also need to speak out.

= [Career] God acts in my life, because I am important for him in his plans. I believe I play a role for God. I believe that God works through me. Because I believe in him and give my life over to him, he works through me. That keeps me going in life. I believe when people see me talk about God, they are not hearing or seeing me, they are seeing God working through me. This is truly fulfilling. I want to help others discover the plan that God has for them. By working in athletics and helping people heal physically, I hope I can show them that God has a plan for them too. When I see myself in this role, I truly have a sense of fulfillment because all those difficulties and suffering

take on meaning. I tell myself, 'this is great!

= [Relationships in general] I have many acquaintances, but only Christ is my true friend. Everyone says I got to have a best friend. But they forget that God is your best friend! Even though he is not here, and we cannot see him, it does not mean he is not here. He laughs and cries with me, just like my best friend on earth. For that reason, God is my provider and knows what I will need.

= Getting respect from others has been very difficult. I remember one instance where being a coach in junior high, the parents thought I was one of the girls. They'd shake their head and walk off. I had to prove myself on the field. After a while I gained their respect because they knew I'd come back, I was not flaky. But I still falter. No one is perfect. When I make a mistake, that's when I hear it from everyone. From my family, friends, and of course others around. No one is willing to place their trust in me and say: 'Jane, you can do it!' For this reason, I can trust my family to a certain extent. My family already helped me, and they will continue doing so. But I feel that they cannot take me to fulfillment. They don't have the trust in me to say - go all the way. They don't understand my plan well enough to say: 'We'll support you 110%.' Its very difficult."

= [Nuclear Family] The family I form, I cannot give them their full needs and they cannot give me my full needs.

Just like my parents now, I think they will only know and understand me to a certain extent, but not completely."

= [Humanity] People always feel that someone has to have the upper hand, have authority over another. Equal rights are all right, but I would rather have equal respect for who I am and what I do. I don't really expect much. People are becoming more and more self centered. I always try to befriend them. But I don't expect much from them. Perhaps, when it comes time for getting a job, people may give me job recommendations, but they will not help me get fulfillment.

= [Country of residence] I don't see my country or world giving me anything.

= [Church] I need a group to help me stay accountable. I am in a discipleship group in my Church. We keep each other accountable in our devotions. I hope I will not always need others to keep me accountable. I hope I can keep those devotions myself. It sounds bad someone has to check whether I pray or read the Bible. But when it's talked about, it brings out things we don't want to admit.

= [Relationship with God] I actually haven't mentioned this to anyone else, but God is the only one who understands and supports me. We are the only two people, myself and God, who can bring about my hopes. I see that I have made a great deal of progress in one year. It has been a very important year in my life. I have grown up since high school. I am a bit more on track. I have more realistic

goals in life and my relationship with Christ is stronger. I am on a different level with him. Now I can read the Bible and discuss it.

VIII. Closing remarks. Do you have any closing questions and/or remarks? Would you be willing to do this interview again? Do you need any sort of physical, psychological, or spiritual help as a result of this interview?

= I certainly enjoyed learning more about myself and my hopes. I would want to do another interview. I cannot think of any new needs because of this interview.

Ani - The Armenian Student in America

I. The most hopeful person you know. What is your experience of the most hopeful person that you know? Can you describe a situation where that person has shown hopefulness?

= My aunt. She lost her parents early on life, but never gave up. She put herself through college, then married and now she has a family. I want to be able to face difficulties in life and be able to overcome as she has.

II. The most hopeful person in your family. What is your experience of the most hopeful person in your family? Can you describe a situation where that person has shown hopefulness?

= In my family, dad is the most hopeful. I think I am like him. Sometimes mom thinks that he is naive. When she gets upset at me, she tells me that I am naive just like my dad.

But dad is optimistic. He reminds us to look at the positive. 'If you cannot do this, then you do that. Don't panic,' he tells us, 'there is a logical way of solving a problem. When my father inherited the farm, and the farming business was going down, he was wondering how he could support us. So he sold the farm and with that money started an insurance agency. It was difficult at the beginning because it took such a long time to have enough clients. But my dad worked everyday with a positive attitude. When my mom would panic and be concerned, my dad would simply wants us to look at the positive way of things. Everything would somehow work out. He is very calm in the face of difficulties. He keeps a positive attitude. My mother panics and gets too exited. I think I am like my dad - I try to keep a positive attitude. Often my mom tells me that I am naive just like my dad. What can I do. I guess I am like him.

III. The most religious person in your life. What is your experience of the most religious person that you know? Can you describe a situation where that person has shown religiosity?

= My friend who is very close to church. She prays everyday, attends church every Sunday, and tries to help others as Christians ought to. You know that she believes in God; it is obvious.

IV. The most religious person in your family. What is your

experience of the most religious person in your family? Can you describe a situation where that person has shown religiosity?

= The Most Religious Person in my family is my mother. She prays when she feels weak because of her sickness. I pray for her as well. I pray for her especially when I see that the doctors and the medications cannot help her. Its frustrating for all of us. She is the one who takes us to church and to Sunday School. She is the one who teaches us how to pray. I think dad is religious too, but in a more quiet manner. My mom emphasizes our religious upbringing and why we should not act like many others in school.

V. A hopeful situation. Is there a situation where you needed to be hopeful? Can you describe it?

= It was a shock too me, and still is. I see students in college that I don't know where or how they were raised. They act in very strange ways. At times I get offended, but at other times I feel pity. Most often though, I cannot relate to them because they are so different. I cannot relate to their values, to their way of life. My roommate in college, if you saw her outside, you would not know she is your friend. She looks really different. But when you live with a person, see what they are like, get to know them closer, it does not matter what they're like on the outside. Their inside, like morals, are just like yours. For example, there is a student who has big plans for herself.

It's this someone I know who wants to get ahead. It does not matter to her if she is stepping on people. I know it's wrong. It does not matter who she hurts; she just wants to get what she wants. She only wants material things and that's wrong. For example, she ran for Student Body President and won by promising positions to many people. After she was elected, she didn't keep her promises. You need to be honest and follow through what you say. Instead of just bargaining with people, I know I should work hard for what I have. I'd say she was really abusive of others because of all intentional promises she made which she did not keep. I know that sometimes I abuse people too, but one should not do it all the time, or even very often. My family keeps reminding me of this too. What do I do with my life. I know that my family of origin will always be there. Sometimes they are more than what they should be. I just want to do my own thing and be by myself. Sometimes I tell them to just leave me alone. I know they mean well, but I also need to make some of my own decisions, and be myself. I know that in the face of difficulty, he worked hard, and always knew that if he could not succeed one way, he could get what he needed another way. I learned this from my dad. Now, when I face difficulties in life, this is the principle I go back to. I've seen my dad do it, and I know I can too!

VI. Your experience of God. Who is God for you? How would you characterize God? What does God do in general? What

does God do in your life specifically? Is there a situation where God has acted in your life? Does God have a plan for you?

= God is here when I need him, but I have my family who takes care of me. My friend who does not have a family, she can rely on God. [As a characteristic] God is someone who created me and everyone else. He is someone whose example you can follow. God listens to your problems, shows you different ways of dealing with issues, helps you learn from them, and guides you through challenges. He does not necessarily come out and say: "Here I am." Rather he does it in a subtle way.

VII. God and War. Is the country in which you live involved in a war at the present? Why do you think wars take place? Is God involved in wars? If yes, how? Can God do anything about wars? Can God stop them? If yes, what?

= Although the United States is not at war, but the casualties which we have seem to indicate otherwise. But I don't think that God is involved in the war, nor can he do anything to stop it. It is a human thing.

VIII. What are your hopes? In your life, what do you hope for: yourself in general, college, career, relationships in general, family of origin, nuclear family, country of residence, humanity in general, church, and spirituality - your relationship with God.

= [Myself] I hope I will have a happy life and accomplish

that which I want to. I want to have a family and children. They are important for me.

= [College] I have already talked enough about college. I hope I can handle the people their, and learn not just from books, but also from the people and my relationships with friends.

= [Career] I learned to see that there are different sides to people. I need to be patient in understanding people who seem to be different than me. I can try to befriend them and get along with them. I know they are very different. But even though these students are different than me, but I will find a way of befriending them. I know I have to work hard. I know for example that they will be important for getting a job in the future. So, I am developing a network of people who can inform me on job opportunities. I know this will help me in my career years on. I told myself not be overly impatient or anxious when I first meet with these people, and even find out that they are very different than me. I told myself I was going to stop biting my nails. I am working on it. Now I am listening to others, and answering questions I may not feel comfortable about. I am even guiding and helping others find way of dealing with difficulties. This seems to be something that I can do. I am trying to be less judgmental and give myself more time listening to others. Now I am volunteering my time at the soup kitchen near my college. It really has been an eye

opener to see the different people who come there. I try to understand them; understand how they came to be that way. What led them to that kind of difficult life which caused them to end up at a soup kitchen. I am trying to see them from various angles that life may bring upon them. I know if I am patient enough, I'll be able to see their perspective in life. If I am patient enough, I will be able to relate to everyone else. Hope has made me more realistic. Now I know that just because a person is different on the outside, it does not mean that the inside has to be different as well. This means that I can relate to others, establish new relationships. Before, when my mom and dad used to take us to weddings, I used to sit there by myself, not interested in others, afraid of meeting people. Now when we go to weddings, I look around and see who is suitable. Family is very important for me. I cannot think of my life without a husband and children. I have come to discover that I want a family. Now I am thinking in that direction, and looking forward to meeting suitable people. At first I wanted to become a lawyer. Maybe a corporate lawyer. Now, I am studying political science. But I want to approach it globally. I can see both sides of an issue, so maybe I can be a mediator. Perhaps work for the United Nations. I can understand and get along with others more so than many people I see around me. This is exciting.

= [Relationships in general] I thought over the years that

I could not meet people. But now I know I see problems and issues from various angles and solve them. That is something that I am good at. I know now that I can do something important in life, that many others cannot do.

= [Family of origin] My family supports me with little criticism. They believe in me. When I look at people around me, I know that my problems are nothing compared to them. I know that I have everything in life. Who needs hope? I think those who have major problems, like the poor or those in war situations as in Armenia. But my problems are nothing compared to their's. My family has never had major difficulties. My grandparents along with aunts and uncles have always been very close, so everyone has been able to help out one another. I have to admit that I miss my family when I am away. I stay in touch with all the time. Sometimes not only everyday, but talking to them more than once a day. I come to visit my parents just because I miss them and I miss my relatives. My family provides me with everything, and all else, I simply work hard to attain it. At home or at college we don't speak of hope. As I was being raised, no one spoke of hope because as difficult as situations have been, we could get everything we wanted. I feel my friends don't speak of hope because everyone has or could get what they wanted. Only those who couldn't get what they needed or wanted actually spoke about hope.

= [Nuclear family] As I mentioned earlier, the family I

form will be very important for me.

= [Country of residence] I really don't expect much. I don't think I much of a difference. The country is so large, that what happens to it does not effect nor what happens to me affects it.

= [Humanity] I don't expect much from people, but I try to understand the, as I explained earlier.

= [Church] I miss my church and the community here. I know that this is where I belong; this is my family, church, and community. I don't have any of these back on campus. I really feel lost!

= [Relationship with God] I pray to God, especially for my mother. I hope I can be like my friend who is so outspoken about her relationship with God. Maybe I'll have that courage someday.

IX. Closing remarks. Do you have any closing questions and/or remarks? Would you be willing to do this interview again? Do you need any sort of physical, psychological, or spiritual help as a result of this interview?

= This was exciting because I spoke about ideas I usually don't share with anyone else. I realize how much harder I need to work. But I don't think I have any new needs right now as a result of this interview. It would be nice to have the same interviews a year from now, and see how I have grown.

Anoush - The Armenian Student in Armenia

I. The most hopeful person you know. What is your experience of the most hopeful person that you know? Can you describe a situation where that person has shown hopefulness?

= My maternal grandfather. Even when he was sick, he always stayed hopeful. He looked at the positive aspects of life. When he fell and broke his arm, I would go by his side, and he would always tell me about the goodness of life. That stuck with me. I would like to have an attitude like his when I am facing difficulties.

II. The most hopeful person in your family. What is your experience of the most hopeful person in your family? Can you describe a situation where that person has shown hopefulness?

= My dad. When I had difficulties with being accepted in college, he would always encourage me. It seemed that I had failed one of my examinations. I did not want to see anyone or talk to anyone. I was embarrassed. Then my dad told me it will be fine. I just needed to go and talk to the professors and make sure there was no mistake made in correcting my exams. Sure enough, after checking my examination, it turned out that I was close enough to passing, and the professor gave me a passing grade. I was thankful for that.

III. The most religious person in your life. What is your experience of the most religious person that you know? Can

you describe a situation where that person has shown religiosity?

= I must say it is our neighbor who taught us about the Bible and always used to go to Church even under the communist regime. Later, she helped in the soup kitchen at church. I want to have the same closeness to God that she has.

IV. The most religious person in your family. What is your experience of the most religious person in your family? Can you describe a situation where that person has shown religiosity?

= My mom. She always encourages us to pray. She didn't before. But after the incident with my brother, she has been encouraging us to pray more and more.

V. A hopeful situation. Is there a situation where you needed to be hopeful? Can you describe it?

= We have always known that our family is close and supportive of one another. But I never knew that inhumanity may strike us too, and I would feel depressed. I am specifically thinking of my brother who was with the evil persons a few months ago. They were stealing and carrying out destructive activities. This group wanted to take my brother away. Everything we said to him was useless. But when one of his friends who lived in our building was killed at the war that is taking place on our border, my brother changed. When he saw the parents and relatives of this

killed person were crying, he realized that he did not need to cause pain to us. We have my brother back, but temptations are always present. I try to change people who are rude. When I see a person like this, I become very depressed and concerned. I try to talk to that person. I try to show that one does not have to be rude towards others, and step on others to get someplace in life. But it is not always that I succeed. Sometimes people continue being rude. It really hurts my feelings then. If I have tried helping often enough but have not succeeded, then I dissociate myself from that person. No, because I love people and I want to help them. This was especially difficult when my brother was caught up with those destructive people. Regardless of what I said to him, he would not change. I realized that I could not change him. But he is my brother, so I knew I could not leave him either. The rest of my family could not help either. So I pleaded with some of our neighbors. Some helped, but unfortunately many blamed us and even looked down at us for having this problem. They ridiculed us. We all felt terrible, and were ready to leave the area. They struck because we were fallen and meek. We had no place to go and no one to turn to. That is when I started going to Church and praying. I realized that my efforts were in vain, and so were everyone else's. I remembered that neighbor of hours who had read stories from the Bible and told us about

the Christian way of life. When I was growing up, we could not go church or read any religious material. But one of our neighbors, an elderly lady, she used to read to us from the Bible or religious books everyday. I did not understand a great deal but I had heard of God. Afterwards when the economic conditions became worse, this neighbor used to go to Church and help with the needy, those who had fallen onto hard times due to the blockade or the living conditions, and were not strong enough to overcome their difficulties. She told us about this God who helps the fallen and meek. That stuck with me. Later on, when we felt fallen and meek with brother's situation, I remembered this God. I told myself: 'Let me go to the church where I can find this God who helps the fallen and the meek.'

VI. Your experience of God. Who is God for you? How would you characterize God? What does God do in general? What does God do in your life specifically? Is there a situation where God has acted in your life? Does God have a plan for you?

= This God is the one who helps the fallen and the meek was exactly who I was hoping for. I don't necessarily know who he is, but I know that this God is omnipotent, perfectly good, and all is possible through him. I know that there is a God and then the Son of God, Jesus Christ. Christ came to take upon himself our sins. God and Christ are not the same. I know God who is omnipotent, who rewards the good

and punishes the evil, is the One who helped Christ. In the same way, I God to help me and my family.

VII. God and War. Is the country in which you live involved in a war at the present? Why do you think wars take place? Is God involved in wars? If yes, how? Can God do anything about wars? Can God stop them? If yes, what?

= Yes, my country is at war. Not by our own choice either. Yes, God can stop wars, and he can stop this one too. But there is a reason why he is not stopping it. I don't think that Christ can stop the war, but I know that God can. He is letting wars go on so he teaches everyone a lesson, and that the good are rewarded while the evil punished. God wants us to learn to live like Christ, to love him and love one another here. I think when people learn to live that way, that is when the wars will end. I hope that I can help others learn to live this way.

VIII. What are your hopes? In your life, what do you hope for: yourself in general, college, career, relationships in general, family of origin, nuclear family, country of residence, humanity in general, church, and spirituality - your relationship with God.

= [Myself] It is to find peace and bliss in life. That is what will keep me going in life, and what will keep our family together.

= [College] I hope college becomes more of a place for

sharing and learning. Under these circumstances, it has been very difficult.

= [Career] Since the experience with my brother, I have changed my outlook in life. Now I want to become a writer, and write books that will help people here and outside of the country. That is why I am learning foreign languages, in order to translate from and into foreign languages. I want other people to learn from our experience. I feel this must happened before in our country, and God helped us out, and the people remained united together.

= [Family of origin]

= [Nuclear family] I am looking for a levelheaded young man with whom I can marry and raise a family. Just like my parents live loving, respecting, and helping each other, I hope we can do likewise. Of course raising children is difficult under these conditions, but we can do it. To be honest with you, these plans have become secondary after the danger that my family faced with my brother's situation.

= [Country of residence] I feel helpless because our country has really changed over the past few years. It seems that many people have become more selfish and cruel. They try to take care of themselves and their own. I know it is the economic and other conditions that forcing the people to be this way, but they are becoming rude, irritable, and edgy. When you ask them a questions, they wonder what is your ulterior motive. We were never that

way. But when I see those kind of people, I become spiritually depressed. Just like God helped my brother and us through this person who dies at the front, I feel that we have a responsibility to help our country. Our future is tied together. My dreams are tied to the well being of my country. If the people become less anxious, I think we will have a better and faster growing country, and that will give me and my family more opportunities for growth. Sacrificing is never easy, but when you realize that we have done it in the past, and because of it we have survived, it means that we are in the right direction. I can understand now why we have been dependent on God and God only. No other power has helped us out as a nation in a way that is best for us. Everyone has helped us out because they wanted to use us somehow. Now I can understand this very clearly because I have experienced it personally. God helps us out because he loves us. Powers in this world help us out because they want to take advantage of us.

= [Church] Church has become a totally new place for me, ever since my brother's experience. I go to church often, and pray for myself and my family.

= [Relationship with God] It is my hope that God would protect me and my family from rude and cruel people. Especially my brothers are vulnerable. I am growing closer to God. I read any religious books I find. I realize that without God's presence all can be for naught. I go to

church often. At home I pray three times daily. I know that everything happens by the will of God. So I pray to God that he keep my family, and especially my brothers away from temptation. I pray that he keep us together as one. . . I also pray that he will improve our country's situation. I know a lot of rudeness amongst the people is from the conditions in which we live. Still, I don't want that to touch our family again. To grow closer to God, I believe all I can help others. Since God took care of my brother and family, I have been going to that soup kitchen where our neighbor lady volunteers, and I am helping there. My attitude towards my family has changed as well. I wanted to leave my family and go away, but I did not. My parents would have felt even worse, and even more struck down. So I stayed, and took my father's advice and I am going to the university. My plans for marriage have become secondary now in comparison with my efforts to help my family. Now I can see how much my parents suffered through my brother's ordeal. I would not want to add to their suffering. I am afraid the same may happen with my other brother.

IX. Closing remarks. Do you have any closing questions and/or remarks? Would you be willing to do this interview again? Do you need any sort of physical, psychological, or spiritual help as a result of this interview?

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= This has been an exciting discussion. I have never shared this with anyone else, nor would I dare to. You know how we Armenians are. I hope you will continue to talk to other young people, whether it is part of your dissertation or not. It helps focus on important concerns I have, especially for my family. But I don't think I have any new needs because of this interview.

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